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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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THE BIBLE CHAMPION

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 31

DECEMBER, 1925

No. 12

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Do we realize the full significance of substituting man's philosophies for the plain truths of Scripture?

Do we realize the bias and falsehood which bewilders the young mind in its search for truth?

Do we know the arrogant pride with which those supposed to be authorities pronounce truth that which is not truth?

We have been too much inclined in the days to diagnose the disease of society by so-called surface symptom and neglect the virus which is gnawing at the vitals.

To my mind the one poison at the bottom of all our modern unrest and instability is this theory of evolution.—*The Author.*

I am in dead earnest—are you?

I'll do my share—will you?—*F.J.B.*

Some Relevant Questions



THE following questions by Rev. Irving Carroll, D.D., Marshall, Texas, appear in the *Presbyterian of the South*. It is especially important that those who think they can be both good Christians and staunch evolutionists should be able to answer them:

First, where in the scientific theory or system of philosophy that is known as Evolution do you place the "Fall of man?"

Second, where do you place the fact of human sin?

Third, where do you place man's guilt before God because of sin?

Fourth, where do you place the "Virgin Birth" of Christ?

Fifth, where do you place the bodily resurrection of Christ?

Sixth, where do you place the atonement of Christ through His shed blood?

Seventh, where do you place the regeneration of the believer, the new birth in Christ Jesus?

Eighth, where do you place the descent of the Holy Spirit on the Day of Pentecost?


Ninth, where do you place the Second Coming of Christ?

Tenth, where do you place heaven and hell?

* * *

Christ comes in every moment of temptation. Temptation is an opportunity to show our love for God. We have to make a quick decision for or against God. Every encounter with temptation is a little day of judgment. Out we go to the right hand or to the left.
George Hodges.

The Birth of Christ

HRIST came into the world in the darkest night of its history. His coming attracted the attention of angels and men, of those of the greatest privilege and those of the least. The world has never lost its interest and its inquiry concerning Christ's person and his advent. He is still pre-eminent in the world's life and history. His birthday is still the widest and highest celebration known to the race. We here make three inquiries concerning His advent into the world: its purpose, its method and its reception.

1. Its Purpose. The infinite, eternal and triune God out of infinite love provided a plan of salvation from sin and death, sufficient for all mankind. This plan of salvation was revealed in the Scriptures of the Old Testament, that man might learn and receive it and hope and rejoice in it. Neither men nor angels nor any other creatures were competent to execute this plan.

God so loved the world that He gave His only begotten Son to do this work. The Son accepted and came to the earth to do His Father's will and work out the great salvation by dying as the Substitute for man. This work of salvation was the first great purpose of His coming. It includes another purpose, namely, that Christ should become the brother of men. "Wherefore in all things it behooved Him to be made like unto his brethren."

He came to take man's place before Infinite Justice and to do this He must become like man and take his nature. He came to enter into all our experiences. He was born as we are born. He suffered as we suffer. He ate as we eat. He slept as we sleep. He wearied and rested as we do. He rejoiced as we rejoice. He wept as we weep. He was tempted in all things as we are. He became bone of our bone and flesh of our flesh.

John says: "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, . . . that which we have seen and heard declare we unto you." It was the Son of God who thus entered into our human nature, as the writer to the Hebrews put it, "to be made like unto his brethren." Thus He is our brother now and forever.

Again, His purpose included making us His brothers and the very sons of God. Christ was partaker of our nature. Peter says,

"That by these we might be partakers of the divine nature." The rich and precious promise is that when we see Him, we shall be like Him. It is not because our debts are paid, nor our lives are saved, that we become brothers, but because He partook of our nature and became flesh and blood, and we partake of His nature by the new birth, that we become His brothers and the sons of God His Father.

We sometimes make this sonship with God a common thing, and with the rationalist we often declare that all men are the sons of God because God created them. If creation means sonship, then all creatures are sons. But the Bible recognizes only men as sons of God, and not all men, for Jesus told some of the men of His day, "Ye are of your father the devil." Paul says, "As many as are led by the Spirit of God, they are the sons of God."

John, speaking to his fellow-believers, says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." This is a precious fact and a glorious hope, which is emphasized by the Apostle Paul, when he says, "If sons, then heirs, heirs of God and joint heirs with Christ." This is a common thing, it is not common to all men. To be a son of God is not common, it is wonderful.

John, in speaking to a company of believers, says, "Behold what manner of love the Father has bestowed on us that we should be called the sons of God."

This, then, is the purpose of our Lord's coming into the world, this is the meaning of Christmas, namely, to provide salvation for all men, to become the Brother of men, and to make all believers the very sons of God and joint heirs with Christ in all His holiness and glory.

2. Its Method. There is no means by which man could ever discover the method by which the Son of God could thus become man, and as a God-man, could save man and make him a son of God. No science, no philosophy, did or could discover it. No human invention could arrange it, and no human reason could plan or execute it. It is purely and simply a divine revelation. They who reject the Revelation will reject the fact of God becoming man and despise the salvation thus provided, and the sonship thus obtained. When we turn to the Revelation, it gives us a complete state-

ment of this event in the most refined, beautiful and holy account ever written.

It is recorded in Matthew and Luke. The angel said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." The soul that is enslaved to the natural and carried away with the speculative is not fit to approach this revealed and reverent fact. The man who jested about it as "a biological miracle" was guilty of a vulgarity that offered insult to High Heaven. The only means we have of knowing this great sacred fact is by the revelation of God. If we reject one, we despise the other, and are lost.

3. *The Reception.* When Christ the Son of God came into the human race, he came not by the palace and the throne, but by the manger. He entered not among the imperial and the wise, but among the lowly, and with

them he remained throughout his life, and made his grave with the rich. The king sought him to destroy him. The wise discovered him and worshipped him, and "the shepherds turned, glorifying and praising God for all the things that they had heard and seen. For Christ receives a like reception today.

There are still the Herods who would destroy his deity and magnify his humanity. They would rob him of his glory, clothe him with the scarlet robe and crown him with man-made tinsel. Never in the history of the church have the Herods been more active than now.

The wise came and departed and we have no more of them. But those of the human heart are still glorifying and praising God for all the things they have heard and seen and are increasingly rejoicing in their brotherhood with Christ and their sonship with God.—D.S.K.

Would Modernists and Evolutionists Persecute?



HE above is a question that ought to give Christians and patriotic citizens serious thought. Judging from the scorn and rage and high-handed measures of the propagandists of the evolution theory, as recently displayed, especially in connection with the Scopes trial, one cannot help wondering to what lengths they might go if they should gain general control of affairs. When the reading of the Bible and the teaching of the Christian religion was forbidden in a number of the States of the Union, not one of these advocates came forward in defense of the Bible. Not one of them lifted his voice in favor of teaching Christianity in the public schools. Where were Conklin, Osborn, Shailer Mathews, Potter and the rest of their set then? They had nothing to say. They were perfectly willing that the rights of infidels and agnostics should be safeguarded in the public schools.

But the moment a state legislature wanted to protect Christian people and true Bible believers against the teaching of evolution, they came out into the open in defense of that doctrine. They are even willing that school teachers shall *impose* their theory upon people *nolens volens*—the people that pay the taxes at that! Is this consistent?

But note their high-handed methods. What scorn and abuse they heaped upon Christian

people who do not accept their theories! Many of them seemed fairly to rage. What might not such rancor and scorn lead to if the evolutionists could have their own way!

Let us note a few instances of the conduct of modernists and evolutionists, for the two invariably march together. When Mr. Bryan was speaking at Brown University some time ago, many of the auditors hooted at him, and one young student continued to hector him to such an extent that Mr. Bryan decided to tire and close his address. Does such conduct display the open mind? Mr. Bryan, as an acceptable orator, had been speaking for many years to great audiences and in many circumstances. Yet he had never been hooted at or hissed until he stood before an audience of evolutionists! What does that indicate? That intolerant spirit, which is the very temper which leads to persecution. If they had the right of way, would not the evolutionists inaugurate another "reign of terror," such as marked the French Revolution? Let us think it over.

A meeting, called and financed by fundamentalists, was held in the Bronx, New York some time ago. Mr. Bryan was there by special arrangement to speak. In the midst of his address a liberalistic Congregational minister interrupted him and continued to hector him until he became a real disturber of the meeting. Yet it was not a meeting of the

ists, but of the fundamentalists. Afterward this same minister printed a regular tirade of abuse against Mr. Bryan in one of the New York papers, charging him with ignorance, duplicity, charlatanism and demagoguery. Have you ever known an audience of conservative Christians to act in this way? At the convention of Northern Baptists some years ago, when Dr. J. R. Straton arose in objection to Dr. Faunce, the pronounced liberal, speaking as the representative of that body to sound the keynote of the meeting, he (Dr. Straton) was greeted with hootings, hisses and cat-calls until he was compelled to sit down without making his address. Was that Christian conduct? Nay, was it even refined and gentlemanly conduct?

There just comes to hand a news item from across the sea, which indicates that evolutionists have the same disposition the world over—the intolerant and browbeating spirit. This item refers to a meeting in London, where professor George McCready Price, so well known to our readers, was delivering an address in which he attempted to point out the weaknesses of the evolution theory. We quote the news paragraph precisely as it is given by the Associated Press:

"Dr. Price spoke last night at a meeting after which Earl Russell presided. His audience interrupted him frequently, and finally a persistent young woman heckler forced him to stop speaking. The chairman appealed to the audience to permit the speaker to continue, but in vain." The headlines of the paper printing the disgraceful story said that Dr. Price, "the Nebraska teacher," was "hooted down in England."

What is to be thought of such conduct? Why was the audience unwilling to listen to Dr. Price's address? The meeting had been called for that purpose. Is not such conduct the mark of misbehavior rather than of refined and educated ladies and gentlemen? Then think, too, of the coarseness, bravado and un-Christianly behavior of that "young woman heckler!" This incident and others like it reveal the fact that many evolutionists are intolerant, lack the judicial and scientific mind, and have in them the germs of persecution.

A prominent member of one of the large denominations complained to us some time ago that the Modernists of that branch of the church are much given to hissing, coughing and scoffing when something is said that does not agree with their views. He said that it was enough to cow any man who was not a

real hero. This derisive spirit often prevented good men, though somewhat timid, from expressing their views. When we asked our friend whether the conservatives were guilty of the same kind of rude and crude behavior, he said that he had never known them to be, and that they always, as far as he had observed, listened quietly and respectfully to the addresses from the opposition.

Now, the conclusion is that the liberals might actually persecute loyal Christians in circumstances favorable to such action. No one knows what unregenerate human nature will do, given a chance. It was unregenerate human nature that led the heathen to persecute the Christians so bitterly in the early Christian centuries. Hundreds of thousands of them were tortured and put to death by the pagans simply because they would not deny Christ. In the Middle Ages it was Christians, not scientists and unbelievers, who were so cruelly persecuted. They were treated thus by an unregenerated hierarchy, which had largely laid aside the Bible and usurped spiritual and political authority. Call the roll of the martyrs of those times—the Waldenses, the Albigenses, the Huguenots, John Huss, St. Jerome, Tyndale, Wycliff, Coverdale, Latimer, Ridley, Cranmer, and others, all of them Christian (not unbelievers), who upheld Evangelical truth over against a corrupt, unbiblical and intolerant ecclesiastical system. If unspiritual human nature did those cruel things in the past, what guarantee have we that it will not repeat them, given the opportunity? This practice of heckling and hooting down speakers certainly forebodes perilous times. One thing is sure: If the evolutionists, having the power in their hands, would not actually consign their victims to prison and to death, they would at least overwhelm them with contempt and ridicule. Their rude conduct in breaking up meetings called by Christian people is a telltale index of their temper.

The time may come when evangelical Christians may have to suffer for their principles. We are no alarmist, but Christians may as well remember that, if they are going to maintain their full-toned Christian faith and integrity, they must firmly make up their minds to suffer rather than to deny the faith. There may still be a chance to display the heroic spirit of Luther, when he declared, "Here I stand!"

Just one word of advice to fellow-conservatives: Let us never be guilty of the rude and

crude act of scoffing and hissing a speaker whose sentiments we cannot endorse. Such behavior is no mark of culture, refinement and open-mindedness, but rather the exact opposite. Let us listen to others with respectful

attention. Then, if opportunity affords us answer, not with abuse and ridicule, but with courtesy and argument. There is no wrong way of doing things, and there is no right way.—L. S. K.

Putting the Emphasis Right



NOTABLE article from the pen of Professor Oswald T. Allis appeared in a recent number of *The Princeton Theological Review*. Its title is "Old Testament Emphases." It contains so many vital truths that we wish to share some of them with our readers. In speaking of the initial chapter of the Bible, Dr. Allis says:

"We have seen that in the first chapter of Genesis the primary emphasis is on the Creator, God, the first cause, and on the fact that the creation was by fiat. It is important to notice that the emphasis of this chapter is the emphasis of the Old Testament and of the Bible as a whole. Thirty-two times the word 'God' appears in the thirty-one verses of this first chapter of the Bible; and we read of what God has commanded and what He has done. And ten thousand times in round numbers the divine name appears in the twenty-three thousand verses of the Old Testament; and again and again we are told what God has decreed and what He has brought and will yet bring to pass."

Thus the great pervasive theme of the Bible is God and His working. This is in marked contrast with much of the so-called scientific teaching of the day. Almost any kind of a cause is preferred, seemingly, to an active God. If God is acknowledged, He seems to be pushed off somewhere into a remote and secluded corner, and is sometimes introduced in a kind of shame-faced or patronizing manner, as if people did not want to slight Him altogether. Dr. Allis, in proof of this tendency to keep God out of natural processes, especially among the sponsors of evolution, gives a quotation from one of them, an outstanding one—Professor Conklin in his well-known book, "Heredity and Environment." Note this from the evolutionist:

"Mankind is such a mongrel race, good and bad qualities are so mixed in us, marriage is such a lottery, the distribution of the germinal units of the different germ-cells and the union of particular germ-cells in fertilization is so wholly a matter of chance, the in-

fluence of even bad hereditary units on another is so unpredictably good or bad, as shown in many hybrids, even the minor influences of environment and education which escape attention are so potent in development that the chances were infinity to one against any one of us, with all its individual characteristics, ever coming into existence. If the Greeks or Romans had known of the real infinity of chances through which every human being is brought to the light of day, not only would they have deified Chance, but they would have made her the mother of gods and men."

Is not that inspiring? It is inevitable that the evolutionist, when he is off his guard, following his theory to its logical conclusion, will acknowledge Chance as the God he knows, or at least as the progenitor of all the gods. Suppose we turn to the Bible and note how, in passing from Conklin's teaching to that of the Holy Book, we are passing from darkness to light. Says the Psalmist: "The recognition of the wisdom and omnipresence of God:

"My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet I was imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

Thus the theory of evolution is as far below the teaching of the Bible as the earth is below the heavens. When our Lord spoiled the fowls of the air and the grass of the field being under the divine watch-care, He was teaching a doctrine the very reverse of the doctrine of chance advocated by the evolutionist.

We quote again from Professor Allis: "The evolutionist may assert that he recognizes God's creatorship and God's guiding hand in the affairs of men." In a footnote he says: "Professor Conklin assures us that he believes in God, that God is back of the evolutionary process." Then Dr. Allis continues in

Min text: "And the theistic evolutionist may even claim that the vastness of the evolutionary process as taught by modern science has given us a much worthier and a more adequate conception of God than he formerly had. But the great tendency of the evolutionist is to think in terms of evolution and eugenics, to accept a law of continuity which leaves no room for God and the supernatural, as both the explanation of the past and the hope of the future, and to forget or deny that God has made the world by His power and that He has redeemed it by His grace."

At this point Prof. Allis gives a significant quotation from "The Wonder of Life," by J. Arthur Thompson, the well-known scientist, who has lately been trying to give the world a religion based on evolution, which resembles Christianity about as much as a London fog resembles a cloudless Colorado day. This is from Thompson:

"Immense gaps in our knowledge are immediately apparent when we inquire into the origin of the living organisms upon the earth, the beginnings of intelligent behavior, the origin of vertebrates, the emergence of man, and so on. We know very little as yet in regard to the way in which any of the 'big lifts' in evolution have come about; and yet we believe in the continuity of the process. That is implied in our ideal conception of evolution, which we accept as a working hypothesis. It is not very easy to say what it is that is continuous, but we mean in part that there is at no stage any intrusion of extraneous factors" (p. 639).

Just so! Which is the same as saying, In spite of everything to the contrary, we will hold on to evolution! Evidence or no evidence, we will not give it up, nor allow any intrusion of extraneous factors," even though God might want to "intrude." Just as if the maker of a machine who might want to mend it or make it better would be looked upon as an "intruder!" So God must be kept out of the processes of nature. His intervention would be resented by the advocates of evolution as an "intrusion." Turn the builder and owner out of his house; he has no business in his own dwelling!

Says Dr. Allis: "One of the most striking things about the books which are being written by 'modern' scholars dealing with the Old Testament is the alarming degree to which sacred history is secularized by them." Then he gives several examples. When Joseph in Egypt made himself known to his brethren,

he said: "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it this day, to save much people alive." But note how the rationalist, Irving F. Wood, in his "The Heroes of Early Israel," emasculates Joseph's speech, leaving God out entirely "'Forgive?'" he said; 'you were forgiven long ago. It has all worked out for good.'" These iconoclasts would even turn God out of the Bible. So we advise our young people to study the Bible directly rather than their books about the Bible, for they will never let the Bible speak for itself. They cannot keep their hands off the sacred Book, so obsessed and enamored are they with their subjective ideas.

Bailey and Kent, in their "Hebrew Commonwealth," also warp and twist Gideon's speech when his fellow-Israelites wanted to make him their king. He refused, saying: "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you." Thus Gideon was an out-and-out theocrat. He wanted God to rule over Israel. But Kent and Bailey, in the above-named book, declare that Gideon, "in true democratic spirit," declined to be made their ruler, and they say nothing about his declaring that God should rule over them. Thus God must be made to step out of the pages even of the Bible, His own Book, and another doctrine than the theistic one must be injected. In this secularizing way the radical critics are making the Bible so much "more precious and meaningful" to them! Certainly! If the secular spirit can secularize the Bible, it will suit them much better than the Bible as it has been given to us, with its intensely theistic teaching and pervasive spiritual atmosphere.

But for those of us who have had an experience of the power of the God of the Bible in our souls, the old Book is still filled with divine grace and supernatural uplift.—*L. S. K.*

* * *

It is easy, in a complicated civilization like ours, to have altogether too much regard for consequences. Let only the thing to be done be right in itself, and and the thing to be said to be true in itself, and the consequences will take care of themselves. But sit down and figure first on the consequences, and in nine times out of ten you will neither say what is true nor do what is right.

Evidences as to Evolution



ANY things are cited in current discussions as evidences for and against evolution which have no bearing on that subject, and which have in fact no evidential value at all. This makes it not only possible, but easy, for any one to decide the question according to his own wishes, and to arm himself with "proofs" that are satisfactory to himself, however destitute they may be of force and relevance.

Yet I venture to assert quite positively that *proof does exist*, proof that is easy for the ordinary individual to apprehend, and that, in character and amount, is ample to establish the truth of the matter for all whose minds are sufficiently free from preconceived opinions to decide the question at issue in accordance with the evidence.

Briefly then, I am bold to assert that the doctrine of the evolutionary origin of the cosmos, and particularly that of the living organisms of the earth, is contradicted, refuted and completely overthrown, by a mere reference to the essential characteristics of the universe as a whole, and to those of plants and animals in particular. For if a process of evolution, of whatever sort (not necessarily the Darwinian kind, which scientists have now repudiated) were indeed the universally operating cause of the existence of all the diversities of mineral elements, substances and compounds in earth, sea, and air, and also of all the organic species with their infinitudes of diverse properties and characteristics, then there would and could be no need to search for evidences of the existence and operation of that process, for the evidences thereof would be everywhere. There would and could be, in that case, no talk about "the missing link"; for there would be no missing links. Every link would be in plain sight; and each would exist in millions of duplicates of itself. Or, to state it the other way, the absence of those much sought for "intermediate forms" between "classes," "genera" and species showing plainly to every eye the gradual evolving of one from the other—is proof of the most conclusive sort that the world, and the things that are in it, did not become what they now are by any process of evolution whatsoever.

For obviously, if all things animate and inanimate were and always had been in the grasp of a universal law of evolutionary character, a law that was always and everywhere

acting upon the cosmos as a whole, and upon every particle of matter it contains, and acting in such manner as to transform everything under its control by gradual changes something different, then we should have before our eyes a world in which there would be no lines of demarcation whatever, a world whose constituents would be without classification; and that for the reason that everything in it would shade off by imperceptible differences into other things; everything would in fact be perpetually in the process of becoming something else.

In a word, the kind of a world that evolution, according to its essential mode of operation as defined by evolutionists, would produce, is just the opposite in every material respect to the world whereof we are a part. Just as we look at the familiar face of nature as it now is, and further as we consider the evidences of what it has ever been in the past as far back as those evidences can take us, we plainly see that its most conspicuous features are the wide gaps that separate one department of nature from another (the organic from the inorganic), and which separate one class from class, kingdom from kingdom, family from family, species from species—gaps which not only have ever existed, but not one of which has ever been crossed to the knowledge of man in a single, solitary instance. I repeat that, by the very definition of the supposed process of "evolution," and according to the essential method of its operation (incessant minute changes in every direction caused entirely by "resident forces") such demarcations as form the most conspicuous feature of nature, could not exist at all.

To take a concrete example; if the *garden of Eden*—*homo sapiens*—were indeed "evolved" from brute ancestry, then, by the necessary implications of the theory itself, there would be every conceivable kind of a creature intermediate between man and brute; in so far as that it would be impossible to draw a line anywhere and to say that all on one side belonged to the order of brutes and all on the other to the human family. The differences would be infinite in variety and imperceptibly small in character; and they would be differences not merely of physical structure but chiefly of mental faculties, reasoning powers, ability to give articulate expression to thoughts of the mind and sentiments of

part, and above all, *moral* traits and perceptions. Furthermore, we should see all those creatures, though differing so slightly among themselves, ever reaching forth toward the full human status; and in particular we should see *man himself* pushing on to become something *ultra*, or *super*, human.

In this discussion I use for convenience the current expressions "species," "genera," "intermediate forms," etc., though well aware (and indeed that is my main contention at present) that while those terms apply fitly to the world as it actually exists, and to every part thereof, they would be wholly inapplicable to a world produced by any sort of an evolutionary process that has ever been suggested, or that the mind can conceive of. In such a world there would be no genera or species, no classes or distinguishable groups; and it might be properly said that all the forms would be "intermediary forms"—that is, forms between what they once were and what they were going on to be.

After a long pondering of this matter, and after weighing well the last preceding statement, I repeat it: *In a world produced by evolution there would be and could be nothing but intermediate forms*, the very things which, to the confusion of the evolutionist, are wholly lacking in the world that *is*.

In so saying I am not unaware of the apparent contradiction of terms in which I have indulged; for I am not forgetting that there could not be "*intermediate forms*" if there were no fixed or recognizable classes of creatures (as species and the like) between which those forms lay. The intelligent reader, however, will understand that by saying that a world produced by evolution would contain nothing but intermediate forms, I mean to call attention to the fact that, in such a world, there would be no lines of demarkation whatsoever.

Some evolutionists at least, if not all, are conscious of this inherent and fatal weakness in their system of doctrine. For we often find them referring to "fixed forms," "fixed characteristics," "perfected types," etc. But when an evolutionist uses such terms as these he is for the time abandoning the doctrine of evolution. For how could an impersonal "law" of evolution, how could blind "resident forces" care anything about "perfected types," or "fixed characteristics," or know when a type was "perfected," or a character ready to be "fixed" so as to stop tinkering with it? Manifestly these and all similar terms, which the

facts of nature *compel* the evolutionist to use constantly, are referable only to the work of an intelligent creator.

Again we know that, in their efforts to account for the non-existence of "intermediate forms" (which, as we have seen, are the only things that evolution could produce) evolutionists assume that, for some unimaginable reason, none but "perfected types" tend to persist, and that "intermediate forms" are so very perishable that they invariably vanish away so completely as to leave behind them not the slightest trace of their existence. But clearly the evolutionist, when he so speaks, throws his doctrine overboard. For how, by that theory, could there ever be such a thing as a "perfected type"? A "fixed species," according to that doctrine, could only come into existence through a very long succession of those perishable "intermediate forms." Hence, in order to advance to "fixed types" they must be *very* persistent; whereas the facts of nature compel the evolutionist to assume them to be *exceedingly* perishable, else he must abandon his theory. But perhaps it is time to remind ourselves that in speaking of those "intermediate forms" we are referring to creatures whose existence is as purely imaginary as Gulliver's "Liliputians."

What the evolutionist undertakes to do by his doctrine is to account for the whole cosmos with all its constituents, mineral, vegetable and animal, whereof the distinct and recognizable classes and groups are countless in number, and infinite in their diversities. The "perfected types" are there; and so far as the available evidence goes they have always been there; and each has always possessed the same distinguishing characters that it now has. What then is the evolutionist doing but asking his fellowmen to accept, as the true explanation of a cosmos composed wholly of "perfected types" and wherein intermediate forms are non-existent, a supposed "law" which, if it were indeed the universally operating and all-controlling law of nature, would of necessity produce a world of a character directly opposite to that which actually is?

Therefore, what men should be asking in the present state of affairs is—not how the physical universe came to be what it is, but—how the doctrine of evolution ever arose, and how it ever found acceptance with intelligent human beings. But that, I think, is not difficult to explain. The truth of Divine Creation, as revealed in the Bible, and to which nature itself bears witness, involves *moral accountability* on the part of man to his Crea-

tor. In fact it involves the whole Bible doctrine of sin, salvation and judgment to come; and that is a doctrine which man is unwilling to accept until he has been brought, through the operation of the saving grace of God, to

a state of "repentance toward God and toward our Lord Jesus Christ." Hence he is ready to fly to any and every doctrine that presents itself as an alternative to the truth of Divine Creation.—P.M.

Evolution and Miracles



HE rejection of Christianity by our evolution-obsessed age and the opposition to evolution on the part of Christians, finds its explanation in large part in the miracles that have always been associated with the Christian religion.

If the evolutionary conception of things, in any of its consistent forms, is the true conception of things, nothing has ever happened that is rightly spoken of as a miracle, meaning by miracle an event in the external world produced by the *immediate* power of God. No doubt the word miracle is often used in a looser sense. Many speak of miracles when they merely mean extraordinary events, more especially when they merely mean events that transcend any *known* physical or biological or psychological law—with an implicated denial that these events are effects produced by the introduction of a new, supernatural cause into the complex of nature. The mark of a miracle, however, is that it is the "product of a force outside of nature, and specifically above nature, intruding into the complex of natural forces and producing, therefore, in that complex, effects which could not be produced by the natural forces themselves."

This is not to say, the careful reader will note, that a miracle involves a "violation, or suspension, or transgression of the laws or forces of nature." But it is to say that a miracle is an event that the forces resident within nature are incapable of producing, under whatever guidance and direction, unless and until a new, outside force is added thereto. In the nature of the case, such a new, outside force would be a supernatural force. In other

words, it would be God intruding, if we may so speak, directly and immediately into the complex of nature for the production of events, that even He could not produce through the employment, exclusively, of what we call "second causes." Hence the definition of a miracle as an event produced by the *mediate* power of God.

No doubt there may be a difference of opinion as to how many of the extraordinary events, recorded in the Bible, and associated with the Christian religion, are miracles in the strict sense of the word. But unquestionably among them there are events which, if they actually happened, are miracles in the sense of events due to the immediate activity of God. We need only mention such events as the Incarnation and the Resurrection of Christ in proof of this. Such events in the very nature of the case cannot be accounted for as the product of forces already existing; they can be accounted for only as we posit the direct and immediate activity on the part of God. There is nothing surprising, therefore, in the fact that all consistent evolutionists reject the events recorded in the Bible that involve the truly miraculous. It is simply impossible to believe in real miracles and at the same time believe with the consistent evolutionist, whether or no he be a theist, that everything that has come into being must be regarded as a product of the forces resident in nature from the beginning. As a result, consistent evolutionists reject Christianity as far as it involves the miraculous.

In explaining the rejection of Christianity by the evolutionists, in as far as it involves the miraculous, we are at the same time explaining

OUT of more than a score of magazines and other religious periodicals which I get regularly, and others occasionally, I consider the CHAMPION the very best of all. I heartily congratulate the publisher on having such an able staff of editors and contributors, all valiant for the Truth. Each and every new issue seems, if possible, the best of all.—James Lawson, D.D.

the opposition to evolution on the part of Christians. Were it not for the fact that all evolutionists reject miracles, Christians in general would not concern themselves very much about evolution. No doubt there would be individual Christians who would oppose it on purely scientific grounds just as there would be individual non-Christians who would oppose it on the same grounds, but the Christian public in general would take no more interest in it than in other scientific theories.

Dean More's statement, in *The Dogma of Evolution*, has its application here: "Public opinion is singularly indifferent to scientific theories as long as they are restricted to their own field. Interest is aroused, which inevitably drifts into active hostility, only in the cases when a new discovery or theory threatens to affect directly the social and ethical habits and aspirations of society." It is not a scientific, but a religious, interest that explains the widespread opposition to evolution—as led by the late Mr. Bryan, for instance. As he put it on one occasion:

"School teachers paid by taxation should not be permitted to teach under the guise of science or philosophy anything that undermines faith in God, impairs belief in the Bible or discredits the Son of God and the Saviour of the world. Evolutionists rob the Saviour of the glory of the virgin birth, the majesty of His deity and the triumph of His resurrection. They weaken faith in the Bible by disregarding the miracles and the supernatural and by eliminating from the Bible all that conflicts with their theories. They render the Bible a scrap of paper."

It is true, of course, that those who oppose evolution are convinced that it is a false, or at least inadequate, theory—even when regarded from a strictly scientific viewpoint—but the widespread opposition to it on the part of the Christian public can be explained only when we remember that it can be accepted only as the great historic facts on which the Christian religion rests are rejected as real historical events. Christians in general at least are convinced that apart from such clearly miraculous events as the Incarnation, the Atoning Death, and Resurrection of the Son of God, there is not, and could not have been, any such thing as Christianity. Hence their opposition to a theory that can be accepted only as these events are denied or explained away.

We are not writing in forgetfulness of the

fact that there are many, especially in academic circles, who claim to be both evolutionists and Christians. We would not be understood as implying that all these are Christians falsely so-called, but the consideration that keeps us from doing this is not one that they will consider flattering to themselves—to wit, that logical capacity is not one of the conditions of salvation. There have been many attempts to give us a non-miraculous Christianity. They have all ended in failure, not because of the weakness of their proponents—some of them have been thinkers and scholars of the highest rank—but because they were attempts at the impossible.

At the end of the day, all real thinkers realize that as regards Christianity the choice is not between a miraculous and a non-miraculous Christianity, but between a miraculous Christianity and no Christianity at all. No doubt many miracles were wrought that were not recorded in the Bible, and no doubt some of those recorded might have been left unrecorded without seriously affecting our conception of the contents of Christianity, but unquestionably there are miracles recorded such as the Incarnation, Atonement, and Resurrection, having which in mind it may unhesitatingly be said that Christianity denuded of its miracles is Christianity extinct.

In practically all cases where thinking people claim to be both evolutionists and Christians, it will be found, if we mistake not, that they find the essence of Christianity in its moral and spiritual principles and ideals; and consequently that they value the Bible because of the moral and religious ideas and ideals it inculcates rather than because of the great acts of redemption that God has wrought for the salvation of the world that it records—acts that culminate in the birth, sacrificial death, and triumphant resurrection of the Lord Jesus Christ.

If the essence of Christianity lies in its ethical and spiritual ideals, and the main value of the Bible in its moral and religious lessons, it is evident that the question of the historical trustworthiness of the Scriptures in recording the miracles of redemption is a matter of secondary importance—if, in fact, it is a matter of any importance at all. Even myths and legends—fiction in general—can be used to teach moral and religious lessons. But if that which is most distinctive of Christianity, that apart from which there is nothing that can properly be called Christianity, is that which God has done for the salvation of the world, then

Christianity stands or falls with the actual occurrence of those deeds.

In a word, reject the historical facts that lie at the basis of the Christian religion—facts which, if they occurred at all, were miracles in the strict sense of the word—and we cannot believe that the good news that constitute the Gospel is true—namely this, that “God so loved the world that He gave his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.”

Christianity is based on the conviction that

the events recorded in the Scriptures, particularly the death of the God-man for our sakes and his rising from the dead on the third day, actually happened. As Christians, we must therefore regard as inadequate, if not as impossible, any theory in which these facts do not find their natural and logical place. This means every life and world view that allows no room for the supernatural in the form of the miraculous is certainly inadequate even if it is altogether false.—D.S.K.

Christ's Faith in Men



IS it accurate to speak about Christ's having faith in men? We are asking the question to stir thought. The phrase is part of the lingo of Modernism. Fosdick uses it a number of times, and exhorts us to follow Christ's example in this respect.

A reviewer in *The Evangelical Messenger* takes the writer somewhat severely to task for criticising this expression. We have taken the position that the New Testament does not teach the doctrine that Christ had faith in men; rather the opposite, for the record says (John 2: 24, 25): “But Jesus did not commit Himself unto them, because He knew *all* men, and needed not that any man should testify of man; for He knew what was in man.” This does not say “some men,” but “all men.” The word “man” in this text is used in the generic sense, and stands for the whole race of mankind. So the New Testament teaches that Christ *knew* men; therefore His attitude toward them was not one of *faith*, but of *knowledge*.

But the critic quotes, “Ye are of more value than many sparrows,” and, “What shall it profit a man if he gain the whole world and lose his own soul?” Then he (the critic) adds that “Jesus dying for man connotes that He believed enough in him to die for him.”

The question we raise here is this: Is it accurate to use the words “faith” and “believe” in connection with Christ's attitude toward men? What does faith always imply? It implies some lack of knowledge. Where we have perfect knowledge we walk by sight; we do not need to exercise faith; but since our human knowledge is very imperfect, the apostle says, “We walk by faith, and not by sight.” Faith implies some knowledge; enough to inspire confidence; but for the rest men must exercise faith.

Was this the case with our Lord? Did He know men, or did He have to trust Himself to them without knowing what they would do? The passage quoted says plainly that He did “not commit Himself unto them, because He knew all men.” Is there any other counter-passage in the New Testament which teaches clearly that Christ had faith in men? Our point is this: Is not the word “faith” in this connection used in the wrong sense? it not using it in a new, warped, modern sense?

The critic says that, since Christ came to die for men, He must have “believed” in them enough to come into the world for that purpose. Is that the right way to put it? The Son of God come into the world on a mere venture? Did He come because He believed in man's possibility to be saved? Should we not rather say that the triune God *knew* that men had such capacity, and therefore the Son came in full knowledge of the situation? Was it a mere adventure of faith on the part of the Son of God—such an adventure finite men must often undertake?


What is the seeming purpose in this insistence on our Lord's having faith in men? Does it not seem to reduce Him to the human level? It seems to say that He did not know men perfectly, and therefore He had to rest on faith that men are better than they knew them to be. Will such a view of our Lord inspire much confidence in Him as an example? It seems to us that it limits Christ so much that we might feel uncertain about Him being our divine Lord and Saviour. Does it not seem to be inconsistent to say that the Saviour of men had to have faith in men? That there was some kind of a *kenosis* of person (not the substance) of the Son of God is evident (Phil. 2: 7; John 17: 5), but it was of such a character as that He had

have faith in men so as to feel that they might be worth saving or might accept salvation is pushing the doctrine too far.

It is better to say, therefore, that Christ did not trust Himself into the hands of men, because He knew their weakness and wickedness too well, but He *knew* that they were worth saving and were capable of being saved, because God had created them originally in His own image and stamped eternal value upon their inherent being. Even we people are warned against putting too much trust in men (Ps. 118:8): "It is better to trust the Lord than to put confidence in man." The general tenor of the teaching of Holy Scripture is that men are rather unreliable beings, and therefore we should put our trust in the Lord. Many passages might be cited. But this fact should not prevent our believing that

they are worth saving and that many of them may be saved; and because our Lord *knew* this, and on the basis of that knowledge came into the world and became incarnate in order to save them, we may ourselves believe these things regarding man. When a man says, "I have faith in men," he means that they have been so constituted by their Creator that they have at least the possibilities of becoming good and noble. The Christian church has always believed this, and the more evangelical she has been, the more earnest she has been to bring all men to Christ that they might be saved. Who are seeking to rescue the most desperate people? Those who believe in the whole Bible and the Christ who is both divine and human, and who is, for that very reason, "able to save unto the uttermost all those who come to God through Him."—L. S. K.

The Martyrs of Science

O much to-do is made over the few men of science who have suffered at the hands of churchmen that we regard the following facts most illuminating. They were written by Rev. William McCorkle, Burlington, N. C., and are here reprinted from the *Presbyterian of the South*:

But what are the facts as to the martyrs of science? Is it not significant that, while religion has numbered its martyrs by hundreds of thousands and by millions, science can claim but few? No student of history can fail to note that when brought under fire, the men of faith have shown a heroism far surpassing that of the men of science. We have all heard the changes rung on the names of Roger Bacon, Copernicus, Galileo and Isaac Newton. They were all the victims of ecclesiastical bigotry; and we are admonished that we must preserve "a sane spiritual outlook," and see to it that there shall be no more victims.

But let us inquire what responsibility, if any, attaches to the church for the persecution of Bacon and Galileo, for the condemnation of the Copernican theory, and for the charge of atheism alleged to have been brought against Newton when he formulated the laws of gravitation.

Roger Bacon, we have been reminded, suffered imprisonment fourteen years because he taught the "irreligious doctrine" that the rainbow is caused by the reflection of sunlight. Not for that altogether; and his imprisonment

was chargeable to his religious order, and not to the church. Further, when Bacon had been required by his brother Franciscans, whom he had vowed to obey, to surrender his professorship at Oxford University, and had for some years lived in Paris under close supervision, it was none other than the Pope of Rome who bestirred himself and befriended the persecuted man of science. By order of the Pope, and despite the opposition of his fellow-Franciscans, Bacon wrote his great work, and in 1268 sent the manuscript to the Holy Father himself. That same year it seems that Clement further bestirred himself in behalf of his friend, for we find Bacon back in his old post at Oxford.

Had he been content thereafter quietly to pursue his studies and his work as professor, he might have been permitted to spend the rest of his life in peace. But he stirred up his brethren of the clergy again by a philippic aimed at them, accusing them of ignorance, of vicious living, etc. When, seven years later, he was disciplined by his order for his outspokenness, a new Pope, who had previously been general of the Franciscan order, had ascended the throne, and Roger had no friend at the papal court. His rashness, and not his science, got him into trouble. But, after all, one is led to suspect that Bacon was a remarkably tough subject, or else his treatment was not at all severe. He died at eighty.

Copernicus, like Bacon and John Kepler, was a priest. Singular, is it not, that priests

should be such leaders in science? And it is noteworthy that, as it was a Pope who encouraged Bacon to disobey his superiors in the Franciscan order, and to write his great work, so it happened that Copernicus felt somehow encouraged to dedicate his book to the Pope. And it is equally singular that, although he had thus challenged the attention of the whole Christian world, his views were not ecclesiastically condemned until nearly a century after his death. Even then, as will appear, the condemnation of his theory was of such sort as to suggest strongly that the astute princes of the church were simply paving the way for its quiet and peaceful acceptance. The trivial corrections that were finally ordered did not materially change his argument or blunt the force of the facts he presented, and so his book continued under the approval of the church.

But the martyr most celebrated is Galileo. If anybody wants to attack the Roman Catholic church, his biggest gun is Galileo. If anybody wishes to shell Christianity in general, Galileo is the crack battery. The public, so often reminded of the sufferings of that renowned scientist, is under the painful impression that Galileo was a humble, pious, brave and truthful man of learning, who, while quietly pursuing the peaceful paths of science, was set upon and hung, drawn and quartered by the church. In spite, however, of all the tears, the indignation and the eloquence that have been poured out over his case, justice demands that the following facts be acknowledged:

The condemnation of Galileo and the Copernican theory was due to the scientists of Galileo's day. His enemies were his fellow-astronomers, jealous of his waxing fame, indeed, but exasperated to fury by his attacks upon them. Had he possessed the gentle, non-combative spirit of Charles Darwin, he might have gone to his grave untroubled at any time by any storm of persecution. He had been warned by eminent churchmen to avoid controversy; but, after having been protected for years by the authority of the church, he drew down a storm of wrath upon his head by printing a religio-scientific polemic directed against his fellow-scientists.

After repeatedly refusing to punish him, the Inquisition, forced by his fellow-scientists to consider his case, refused to pronounce him a heretic, and contented itself by forbidding him to "hold, teach or defend" the Copernican theory. However, they let it be un-

derstood that he might maintain Copernicism "as scientifically likely in the highest degree," but not as absolutely proven. . . .

All the support and protection Galileo received was from ecclesiastics, the Pope being his warm friend. After his first arraignment Galileo was delighted to have gotten off lightly. He was permitted to go in peace. The Pope himself . . . had disapproved of the prohibitory decree. After this rather obvious condemnation, and under cover of it, the Inquisition stood between Galileo and his enemies for seventeen years.

Before and after both arraignments, Galileo was entertained as a friend by distinguished dignitaries of the church, and was treated throughout with special kindness and consideration. When required to recant his views he insisted that he had never held the Copernican theory. Yet before that time he had admitted in a letter to John Kepler that he had held that view for years, and had been deterred from an open avowal of his opinion not so much from fear of persecution as from fear of ridicule. A great scientist, but not a hero by any means. The story of his recanting his scientific faith, in the very presence of the court after his recantation, is apocryphal.

When sentenced, the severest part of his penance was to repeat the seven penitential psalms once a week for three years; a penance to which he could not very well object.

For many years before his death he received a pension from the Pope. All the terrible suffering inflicted upon him did not materially shorten his life. He was about seventy-eight when he died.

And what about Sir Isaac Newton? If anybody charged him with atheism, it is certain that no attention was paid to his accusation. He was known of all men to be a man of humble, child-like piety. He lived a long life of virginal innocence. He prayed, and he studied his Bible as few men have studied it, believing it to be the Word of God. As long as he lived, he was honored by the highest and blest in Church and State. Twice a member of Parliament, he held an important public office when he died. His body lay in state in the Jerusalem chamber and was buried with England's royalties in Westminster Abbey. He can hardly be counted a martyr.—*L.S.*

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If ministers knew how much treasure was hidden in those Constructive Studies in Mathematics and John they would not be without them.—*H.*

Trying to Reconcile the Irreconcilable

ATTEMPTS galore are being made today to harmonize Christianity and the theory of evolution. Some theologians are engaged in this Herculean effort, and a number of scientists have entered the field.

Two peculiarities mark all these attempts: first, the Christianity advocated by the would-be harmonizers is always a modified and attenuated form and not the full-toned Christianity of the evangelical church; second, wherever the Bible differs from evolution, the Bible is switched off onto a side-track and evolution is given the main thoroughfare. Go through all the books of this character of which you have any knowledge, and see whether it is not true. See whether you can find an exception.

Take Dr. Arthur Thompson's well-meaning attempt in his recent book "Science and Religion." What a pale kind of religion it advances! It cannot even be called ordinary theism, but wavers between theism and deism. And, strange to say, there is scarcely a word in it about Christianity proper and the teaching of the Bible. The same is practically true of Professor H. H. Lane's book relative to the same subject. No; it is not vital and Biblical Christianity that these men set forth, but a very much reduced and frayed article under the guise of Christianity.

The foregoing remarks are suggested by an article in a recent number of *The Princeton Theological Review* by Professor William Hallock Johnson on James Y. Simpson's book, "The Spiritual Interpretation of Nature." This book has been highly commended by evolutionists who are trying to ride astride of Christianity and evolution at the same time. Dr. Johnson says of this scientist: "It must be confessed that he is signally qualified to attempt such a synthesis of evolution and religion, because of his evangelical sympathies and training, because of his wide scholarship and standing as a scientist, and because he is master of a forceful and graceful literary style. If Professor Simpson cannot 'put over' this synthesis, it will go far to prove that he is attempting a combination of incongruous elements."

But Dr. Simpson at once proves himself wanting in logical consistency. On page 8 he says that "the personal attachment to Jesus Christ that is at the heart of any genuine

Christian endeavor, whether individual or social, is unaffected by theories of His life and work."

That surely is not good reasoning. First, the Christian should not be governed by "theories of Christ's life and work." He should accept the Christ set forth in the Bible, for He is set forth there in a most positive way and with the utmost explicitness as the divine-human Savior of the world. Second, the true Christian must have an *experience* that Christ is what He is pictured to be in the Bible. He should "know whom he has believed." It should not be mere "theory" with him. If he has a mere theory of Christ's life and work, he will not have sufficient motivization to lay himself and all he has and is upon the altar of consecration to Christ's service. Thus at the very start our scientist betrays a lame kind of logic.

Professor Simpson's Christianity is not plenary Christianity, but the pallid sort. "As an evolutionist," says Dr. Johnson, "he gives up creation, both special and general (except 'creation by evolution,' which is not creation at all), and his doctrine of man and of the Son of Man is far different from that of traditional Christianity. To avoid admitting a break in the evolutionary series between man and the animals, Professor Simpson holds that man is not immortal, but is capable of achieving immortality; and for a similar reason the virgin birth of Jesus is denied, and Jesus is allowed to have only an historic, not a cosmic, significance."

That is, Dr. Simpson, like all of his school, reconciles Christianity with evolution by practically de-Christianizing Christianity. That is a very easy way to effect a reconciliation. By what right do men utterly change the Christian religion and then call it by the Christian name? Surely Christianity has been in the world long enough, and has saved enough people from sin, to be known in its own right and to have established its own identity.

If there is anything that is integral to Christianity, it is the resurrection of Christ. Christ Himself foretold it. He showed Himself alive "by many infallible proofs" (Acts 1:3). By all the apostles His resurrection was proclaimed. Paul declares that if He be not risen, "our preaching is vain." Yet note the weak way in which our would-be harmonizer treats this vital fact in the Christian system

of redemption: "Something at any rate happened which convinced them (the disciples) that He whom they had known in the flesh was still alive and had triumphed over death" (p. 306). Surely that is as anemic as it is hackneyed. "Something happened" forsooth! Does not the New Testament tell us plainly just what happened, namely, that Christ arose from the dead and appeared alive to His disciples? What else would have convinced them that "He was still alive and had triumphed over death?" Would they have braved all kinds of danger and persecution if they had not had undeniable proof of His bodily resurrection? And how could He have been alive and triumphed over death without a physical resurrection?

Let us remember that a Christianity robbed of the resurrection of our Lord is *not* Christianity. It is something else; and he who calls it Christianity is giving it a false name.

And yet note this, which is excellent, but in utter antithesis to evolution: "If the aversion to miracles is simply an expression of belief in a purely mechanical, self-contained world, then the human spirit must hail them in defense of its liberty. For if God be so bound by His laws that initiative is no longer His, much more are we. And if He cannot intervene in the physical realm, still less can

He in the spiritual, for the two stand in close relation. The miracle is the sign of the divine freedom" (p. 308).

What is to be thought of such concession? If miracles are admitted—miracles that are worthy of the name—evolution must go, cause then the continuity in the natural process is broken. Without such a "break" it is idle and inane to talk about "divine intervention" and "divine freedom." As some one has said pithily, one can be both a Christian and an evolutionist only by being a poor evolutionist and a poor Christian. An amalgam of Christianity and evolution, if it were possible, would be neither.

We agree with Dr. Johnson's conclusion that evolution gravitates naturally toward monistic naturalism, while true Christianity will continue to "reaffirm its great categories of creation and design, as well as the doctrines of the deity of Christ and the immortality of man made in the image of God. Evolution and Christianity are destined to drift further and further apart. Meanwhile true empirical science, founded on fact and not on human speculation, and true Christianity, based on the plain teaching of the Bible, will continue to walk amicably hand in hand as the twofold revelation of God. L. S. K.

And Some of the Doctors, Too!



It is indeed pathetic to see how the mighty are fallen. The American Medical Association, in session in New York in May, were asked to pass resolutions of a fiery character against the Tennessee law forbidding the teaching of evolution in the schools of that state. These learned men entirely mistook the purport of the law and the spirit of its proponents. It is pitiful that men of learning seem to have so little acumen and discernment; that they should go on an utterly mistaken assumption, and then vent their wrath on innocent parties.

We give the gist of the proposed resolutions. In one paragraph they say that the Tennessee legislature wants to "inhibit the dissemination of scientific knowledge." Nothing of the kind! The law simply forbids the teaching of evolution as if it were a scientifically established fact instead of only an hypothesis. The proposed law says not one word against the teaching of "science."

The doctors were asked to pass the following polysyllabic statement: "A study of the development of mankind ethnologically, embryologically and anthropologically is fundamental to the proper comprehension of scientific medicine."

Of course it is, and we might add many other "logicalities," especially psychological and morphological, and perhaps theological as well. And we would like to assure the brethren that the people of Tennessee want mankind studied in every scientific way. The only thing they do not want their children and youth taught is that they are the descendants of pre-apes and sub-monkeys instead of the offspring of progenitors who were created in the image of God.

Then the resolutions go on to assert the following: "Any restriction of the progress of scientific fact in regularly established scientific institutions is considered inimical to the progress of science and to the public welfare."

Certainly! That is precisely what the friends of the Tennessee enactment believe. Then what is all the fury about? Why should the doctors fly into a rage? The legislature of the great commonwealth of Tennessee welcomes "the proper study of scientific fact." It is for that very reason that they do not reject the unproved doctrine of man's animal lineage crammed down the throats of their children. Yes, they want "scientific fact" taught, but not unscientific dogmas that are only matters of speculation. Erudite medical doctors ought to be able to distinguish between "scientific fact" and unproven hypotheses. Besides, they ought to study logic enough to know when they are really *arguing* the question and when they are only *begging* the question.—L. S. K.

Notes and Comments

IN the Christian system morality and spirituality are fundamentally united. The Christian religion is an ethical religion; it is also a spiritual religion. This means, on the spiritual side, that the Christian must be regenerated by the Holy Spirit through the Word; must have fellowship with God who is a Spirit; in brief, must have the spiritual mind; or, as Paul puts it, must be "renewed in the spirit of his mind." But the new life begotten in the regenerated man's soul is a holy life, that is, an ethical life. Through faith in Christ he is saved from sin unto righteousness. Thus there can be no divorce between religion and ethics in the Christian system. A man cannot "continue in sin that grace may abound," because God's grace through faith in Christ saves him from sin, and thus he cannot continue to live therein.

It is sad to have to say it, but the truth must be told: Modernism seems to be a shriveling process. In every way it wants to reduce Christian faith to the minimum, "the irreducible minimum." Is it a sign of breadth to want to believe as little as possible? Is it not rather better to experience and accept as much truth as possible? Is it not better to save the ship and its cargo in their entirety rather than to wreck it upon the rocks and then try to salvage as much as you can?

Speaking of this shriveling process, reminds us that, according to one of our exchanges, there is a disposition just now on the part of

some leading modernistic teachers to get the young people of our land to adopt the slogan, "One world at a time." Is that a broadening or a narrowing process? Think it over. That surely is a very narrow view which confines all its interests and aspirations to the present brief span of life. It will not make broad and progressive Christians. It is also contrary to the teaching of Christ who had the wider vision; for, comforting His disciples, He said: "Let not your heart be troubled; believe in God and believe in me. In my Father's house are many mansions: if it were not so I would have told you." Paul also had the vision which knows no limiting horizon, for he tells us that godliness (meaning piety or religion) is "profitable unto all things, having promised the life that now is, and of that which is to come." Yes, the modernistic views and recensions of the Biblical doctrines are always narrowing conceptions. The Christian soul must rise to "larger realms and spaces." It must put the proper and proportionate emphasis on the present life and the life to come.

On this very point of the larger hope, an acute writer recently said of a great meeting which he describes: "Red-blooded, virile, practical, jolly, hard-headed business men, all kinds of good fellows, calling for service hymns, of course, but still more for the glorious hymns of eternal life! Their souls expanded until 'one world at a time' was entirely too small for them. Made for eternity, they knocked the end of life out, and breathed the great breeze from the other shore." Yes, this shrunken view of Christianity, which would confine all its attention to the brief mundane life of man, would lead to the old Epicurean doctrine: "Let us eat, drink and be merry, for tomorrow we die." Is it worth while to toil and sacrifice to make people well and prosperous merely for the present life? Add to it, however, an eternal destiny, and helping one's fellowmen is supremely worth while.

Would it not be better for scientific men to be less dogmatic? Introducing an article on "The Origin of Life," by Dr. E. E. Free, in the October number of *The Forum*, the editor says: "We know that there has been life on earth for more than a billion years." Why say, "We know"? How can any one know what took place a billion years ago? The veriest theological dogmatist of the medieval ages would not have had the temerity to make so dogmatic an asseveration about events of a billion years. No; he would have been too modest and humble to make any categorical

statement regarding what was taking place even only ten thousand years ago. It is the unreasonable dogmatism of many professional scientists that is bringing even the noble discipline of science itself into disrepute.

The article above referred to—the one by Dr. Free—is an extremely interesting one. These are his opening sentences: "One of the most surprising failures of modern chemistry has been its failure to create life. Living matter consists of the same chemical elements as everything else in the world. It has been analyzed many times. Yet the chemists have not been able to duplicate it. All life comes from previous life. We cannot create it anew. The beginnings of it all are lost in the dim, mysterious past of the earth."

The statements in the preceding paragraph are very important. This is the latest pronouncement of science regarding life—that its origin is wrapped in mystery; that living matter comes only from antecedent living matter; that no chemist has ever been able to create the life principle or force. The advocates of evolution ought to keep these facts in mind. For if evolution cannot explain the origin of life, it fails at the most strategic point. That life comes from antecedent life all of us know, whether we are scientists or common laymen. What we want to know is, When and how did life begin? However, we do not share Dr. Free's puzzlement over the fact that the chemists have not been able to create life. They cannot create *anything*. Suppose they were to succeed some time in converting dead matter into living matter, would they have solved all mysteries? There is the mystery of matter itself. Will they ever be able to create matter from nothing? Perhaps life belongs to the same category, requiring divine power and wisdom to bring it into existence *ex nihilo*. For the present, at least, all we can say is that in some way God created life. Whether He will ever endue men with enough wisdom and power to create anything where nothing was before, we do not know—nor need we worry about it. There are plenty of practical things that we can do while men are speculating over probabilities.

But Dr. Free is not willing to rest the case with the failure of chemists to produce the *élan vital*. He must needs enter into the field of speculation. He thinks that some time in the past there occurred precisely the right chemical combination to initiate life. We wonder why, then, such a combination hap-

pened only once in all the billions of years. There surely is no good reason for such an isolated case. But if it did occur away back in the dim ages, no one can ever discover the time or place, and it is idle to try to find it, and just as idle to speculate about the event. Perhaps when the earth was ready to sustain life, God interposed, created life and thus introduced it into the cosmos. It would seem anyway, that if He did this, it would have been a very sensible act on His part. He could also have had the power to create the principle of life, because, if He could create the matter of the universe, it would have been no more of a tax on His power to create life.

Again we must raise the question whether by mere dogmatism and ridicule men want to force the theory of evolution on the free people of America. Dr. William Beebe is a well-known "scientist." Recently he went about the advocacy of his pet theory as follows: "Evolution is so soundly established that we have no time to spend attacking those who combat it. I'm too busy studying evolution. Of course, there are some who don't believe it, and in fighting it, they mark a medieval phase. They are as much of a retrogression as the occasional freak who says he believes the earth is flat. We scientists have been studying science since Aristotle, and never have come across a solitary fact which didn't point toward evolution." We quote this language for the purpose of showing the supercilious temper of the evolutionists. When men talk like that, we seem to hear the voice of a medieval dogmatist—only the modern voice is more dogmatic than was the medieval voice.

"We scientists have been studying science since Aristotle," says Dr. Beebe. Yes, and scores of times "we scientists" have had to reverse our opinions. For centuries "we scientists" thought the earth was flat; that it was the center of the universe; that the sun, moon and stars revolved around it; and it was not until the sixteenth and seventeenth centuries—the days of Copernicus and Galileo, that "we" gave up "our" mistaken views. Less than half a century ago "we scientists" accepted the nebular hypothesis, but today very few "us" accept it. Ditto the Darwinian explanation of the causes and method of evolution. What will be the next reversion that will be pronounced as the infallible truth by "us" scientists?

Again, "we scientists" "never have come across a solitary fact which didn't point

ward evolution." Let us try to keep our emotional equilibrium while we look into that statement. When we see all over the world each distinct species of plants and animals generating after its kind, and can find no clear case of one species merging into another by natural forces, does not that "fact" point toward fixism rather than fluidity? Since the monkeys and apes have made no progress for five thousand years, although they have had plenty of chance to do so, is not that a "fact" that seems to point toward stability of type? If evolution is the dominant law of nature, we demand that the evolutionists tell us why their supposed nearest kin in the animal realm have not taken a single step forward. Going back further, have "we scientists" ever found a single case of life evolving from non-life, even under the most searching and painstaking laboratory experiments? If "we" have not, does not that "fact" afford the clearest evidence for fixity in nature and against the theory of transformism? We would kindly suggest to Dr. Beebe that he reconsider his rash statement, and make the *amende honorable* to those whom he has derided.

We are glad that Dr. Beebe does not believe that the anti-evolutionists can ever make laws "putting us all in jail." He says, "But that can never happen." People have "too much sanity" for that today. And why have they "too much sanity for that"? Because today they have the open Bible, which teaches them that it is wrong to persecute. In days gone by a corrupt hierarchy closed the Bible to the people, put men to death who wanted to translate it into the vernacular and give it to the people to read for themselves. No! Christian people would not intentionally tramp on the tender corns of the evolutionists, nor hurt one of their dainty fingers, nor singe a single hair of their curly locks. But, judging from the frantic efforts of the evolutionists to *force* their teaching upon tax-paying Christian citizens who do not want it, we cannot help wondering what "we scientists" might do to Christian folk if "we" should some day gain the upper-hand. Let us just mull it over and see the seriousness of the situation.

Why do not we Christian people want to hurt the weeping scientists who are so afraid of persecution? Because we are not trying to *force* the Christian religion upon unwilling people. We do not insist on its being taught in the tax-supported schools. We wish it could be taught there without giving offense,

for we believe it is true, and we would like to see all people have the truth, and especially the truth that gives assurance of pardon, salvation and eternal destiny. But with all that, we remember that there are other people besides Christians who support the public schools, and we do not wish to use compulsion or any unfair and un-American means of thrusting our religion upon them. This being true, we think it ought to be just as evident that evolutionary teaching should not be *forced* upon us and our children, when we see how it undermines faith in the divine inspiration and authority of the Bible, which we believe to be God's beneficent revelation to the children of men. Surely such a position is just and fair and American.

Dr. Beebe declares that he has no time to spend defending evolution against assailants. "I'm too busy studying evolution," he explodes. What does that indicate? The *closed mind*. It means that he is not even willing to consider objections. We do not know when we have seen anything in print that comes nearer being "medievalism" than that. If an evangelical Christian were to make such a suggestion, he surely would be scornfully dubbed a "medievalist." For our part, we are not too busy to consider the arguments that the devotees of evolution set forth. Within the last few years we have really spend more money than we ought in purchasing their books, in order that we might acquaint ourself firsthand with their arguments. And we have learned a lot of science in this way, for we have found it possible to distinguish between the facts they set forth and their illogical speculations. It is comparatively easy to see and draw the line of demarkation.

We give a concrete case where the above-cited distinction can be made. A couple of days ago a new book on biology came into our hands. In many ways it is an excellent book. When the author tells us about the cell, its chemical composition (as far as it has been analyzed), its nucleus, its chromosomes, the marvelous way in which it divides itself into twins, etc., we gladly accept the facts and admire the works of God; but when he says a certain fossil plant "lived a million years ago or more," we draw the line, and say that is speculation; no one can know what occurred on this planet so long ago. Of a fossil fish he also says it "lived between two and three million years ago." He tells us that these fossils were found, and where they were found, and in what circumstances, and we believe it;

but, being disposed to want proof of statements, we call a halt when men, even so-called scientists, reel off years by the million. That is too off-hand a way for sober science.

In an article that out-dogmatizes the dogmatists of all the ages, ancient, medieval and modern, Dr. Maynard M. Metcalf, of Johns Hopkins University, says, in his opening sentence: "Intelligent teaching of biology or intelligent approach to any biological science is impossible if the established fact of evolution is omitted." And this he says in a leading scientific magazine, *The Scientific Monthly*, New York. Observe, logical reader, that in this sentence he commits the fallacy of begging the question; he speaks of "the established fact of evolution." Why, Mr. Scientist, that is the very question in dispute. If evolution were an "established fact," there would be nothing to debate about. Everybody would have to admit it, just as everybody admits that a stalk of corn grows from a grain of corn and a robin comes from a robin's egg. Have the scientists never taken any discipline in logic?

But it is a mistake to say that biology cannot be taught without teaching evolution. In our library we have two recent and thoroughly scientific works on biology, and in neither of them is evolution taught. The processes of life, as far as they have been verified, are taught in a most interesting way, sometimes in an almost thrilling way, and yet there is not a word said about life evolving from non-life nor about one kind of life emerging into another. Those speculative questions are left alone. But do these books teach the doctrine of creationism? They do not. They leave that question alone just as conscientiously as they do that of evolution. Why? Because they have sense enough to know that physical science cannot solve the problem of origins. In order to teach the wonders of biological science, why must men strain after unproved hypotheses? Is it not a positive waste of the pupil's time to dwell so much on problems that science has not yet established and verified? We Christian people do not pay out our hard-earned money in taxes to have our children's time wasted in useless, or at least unproven, speculations. And, besides, we have too much reverence for true science to listen with equanimity to the teaching of unproved hypotheses as if they were "verified knowledge."

We are aiming to keep our readers informed as to the spirit and methods of some

of the chief advocates of evolution. We give a few sample quotations from Dr. Metcalf in the article to which reference is made in foregoing paragraph. "Teaching in any field that deals with living things is disgracefully yes, criminally, inadequate if it omits emphasis on evolution." Strange that it should be "criminal" to teach that our first parents were created in the image of God! Then our scientist continues: "An intelligent teacher could omit such emphasis only at the expense of his self-respect and his moral integrity. Such teaching would be criminal malpractice," etc. "Criminal malpractice" to omit teaching that man came up from the brutes! "The fact of evolution—of man, of all living things, of the earth, of the sun, of the stars—is as fully established as the fact that the earth revolves around the sun." So says the evolutionary dogmatist. When and where was "the fact established that life evolved from non-life, or that man descended from a bestial stock?" It can be only the uninformed who fail to accept evolution as a fact established beyond doubt." The same hoary charge of "ignorance"! After caricaturing the doctrine of the fundamentalist, he says: "This evil influence is criminal, damnable." He also says . . . "but the literalist interpretation of the Bible is not only puerile, it is insulting, both to God and to human intelligence." We begin to differ; we believe that the literal (not "literalist") interpretation of the literal parts of the Bible is the only *honest* interpretation.

After applying all these bad names to the anti-evolutionists and asserting over and over again that evolution is an "established fact," Dr. Metcalf draws back somewhat, and says: "On the other hand, there is great uncertainty as to the method by which evolution has been brought about. . . As to the numerous 'causes' of evolution and their relative importance, there are about as many varieties of opinion as there are students of evolution. How then can evolutionists be so absolutely sure that their theory is "a fact," when they know so little about its causes and when they cannot come to an agreement about its methods? Does not this very uncertainty prove that the theory itself flits in the dubious realm

Again our evolutionist refers to the great variety of fowls and animals that have been produced by human culture, and he regards this fact as proof of natural evolution. Is he not aware that these varieties are the result of man's intelligent and purposeful efforts after years of careful testings and combin-

ons? Does he not know that, when these very forms are left to themselves, they either perish or revert to the original natural stock? Neglect your garden, and in a single year you will have a crop of weeds instead of a crop of useful and edible vegetables. That is the very purpose of man's creation—to have "dominion over nature"; to "complete and subdue the earth" (Gen. 1:28); to "dress" and "keep" her (Gen. 2:15). Every cultivated field and garden in the world is *prima facie* proof that man can do many things with nature that she never does by herself. Who has ever known a wilderness to clear itself off and become a cultivated agricultural region? Who have ever known rag-weeds to evolve into edible cabbage heads? The appeal to what man does with nature is futile as an argument for natural evolution.

This militant evolutionist refers to the "human tail"—the coccyx as a "left-over" from man's animal ancestry. We beg to inform him that the coccyx is not a tail at all, but the natural terminus of the human backbone, which had to have an end somewhere. It is just at the right place in the human anatomy. It would be a serious handicap if it were either longer or shorter. Eminent physicians, expert anatomists and physiologists have declared that this organ is essential to support the pliant and soft lower parts of the abdomen. What would happen to human life if there were no such support? It is plain that the coccyx is a necessary part of the human structure as it was originally formed by the Creator. Without it man could not stand and walk in the upright position.

Sometimes the theorists declare that the human fetus at a certain stage in its uterine development has a tail. From their representations you naturally get the idea that it must be a tail about as long as a monkey's. Just how long is it? As was shown in this journal in a previous number, Dr. Adolph Schultz, of Johns Hopkins University—a man who ought to know—informs us that this so-called tail is one-sixth of the length of the human embryo, which is one-third of an inch long; and, behold! that would make the tail one-eighth of an inch in length! Think of it! The evolutionists have been telling us that this slight extension is a "tail," a sure relic of the far-away days when man's ancestors were monkey-like creatures with tails! And more than that, this so-called "tail" is not lost as the embryo develops, but is covered

over with flesh and tissue, and becomes the coccyx of the child and subsequent man. The most natural process in the world would be for this bony part to be formed first, so that it could support the flesh and tissue which afterward form about it. Would the evolutionists say that the pliant flesh should first be formed and the bony structure grown afterward inside of it? Suppose we use a little discriminating analysis in dealing with biological processes.

A few words more seem to be needed regarding the famous "tail" of the human embryo. We certainly have been led to believe that it is quite a long tail, very suggestive of the monkey's extended caudal appendage. We confess that it struck us as strange that nature would develop such a tail and then sluff it off as a useless addendum. But now it turns out, as Philip Mauro has shown (see this journal for October, p. 459), that, when this famous "tail" appears, the embryo is only one-third of an inch long, that the "tail" is one-sixth of the length of the body, and that therefore this famous appendage is one-eighteenth of an inch in length. Surely that is quite a "tail"! What a close (?) resemblance it bears to the monkey's long, slender and flourishing appendage! But what becomes of the said tail? It does not break off or melt away, as if it were a useless temporary decoration and reminder, but is covered over with the proper tissue, and becomes the supporting and useful coccyx of the developed child and the grown man.

And, moreover, if the coccyx is a mere vestige, and therefore a useless organ, why does it not disappear? The law of evolution itself would cause it to do so. Instead of disappearing, however, it persists. Dr. Osborn has specialized in the study of the Cro-Magnon and Neanderthal men. Will he kindly tell us whether they had larger coccyxes than modern university professors have? According to the primary principles of evolution, all the so-called vestiges of the human body ought to be gradually diminishing. Are they? If not, why not?

One is so prone to shirk responsibility! It is so natural to think "Let George do it" when George is no more responsible for the doing than I am. When you read that plea on the first page of this issue, what suggestion came to your mind? Was it "Let George do it," or I'll help this good thing along for all I'm worth?

THE ARENA

Resolved, That the Earth and all Life in it are the Result of Evolution

By William B. Riley, D.D., Minneapolis, Minnesota*



AS I have listened to the arguments presented by my worthy antagonist, I have united in my thinking admiration for his degree of success, the weak side of his subject considered, and a memory of the statement made by President Henry Churchill King of Oberlin, to this effect: "One of the greatest dangers of the educated man is to be found in his ability to defend more or less successfully any position. He finds it easy, therefore, as Fichte put it, to go on subtilizing until he loses all power of recognizing truth, and really persuades himself, either that what he wants is true, or, that all convictions are about equally justified."

But it is one thing to persuade oneself that what he wants is true; it is another thing to convince intelligent auditors, and I have grave doubts whether that has been successfully accomplished in this instance, and it is my deliberate purpose to show the invalidity of every argument that has passed my opponent's lips.

Taking them up in the order of his presentation, I propose to disprove his first proposition concerning

The Creation of the Earth

If I correctly apprehended his language, Mr. Shipley holds with Kant, the false philosopher, and La Place, the erstwhile scientist, that the earth is the product of star-dust or meteoric origin. That theory was once very popular but is now rejected by the best scientists. As H. L. Fairchild says, "It has been conclusively shown by Professors Chamberlain and Molton that the theory breaks down at every point where attacked by present-day physics or kinetics. The conception of an originally molten globe must also be discarded." Harlow Shipley also disputes the theory, while

Thomas Chalmers justly says, "We have experience in the creation of worlds."

I call your attention also to Mr. Shipley's idea of

Spontaneous Generation

This is a basal idea with evolutionists. In the strictest laws of logic, their whole theoretical fabric rests upon it. If it fail, the entire philosophy is in collapse. And fail it does when all the facts are taken into consideration.

Reminding you again of the Standard Dictionary definition of science, "knowledge gained and verified by exact observation and correct thinking," I affirm afresh that spontaneous generation is without verification. Such a thing as death giving birth to life is not only unknown to observation, but the suggestion belongs to the ash heap of exploded theories.

I find by the perusal of my opponent's writing that he is a sun worshipper, and holds that the "only source of energy known on the planet had its origin in the sun." (Man's Debt to the Sun, p. 63.) To use his own language "The origin of life from dead matter is aided of sunlight." (Same, p. 36.) A singular statement for a modernist to make! Singular, I say, because so untrue to all correct observation. For 6,000 years at least man has observed the action of light upon dead matter and never once in that time has he beheld warm death into life.

Those who claim such a result date the event so far back into history that proofs of it are not impossible only, but unthinkable. In the language of Henrik Van Loon, a brother in this delusion, it was "millions of years ago the great wonder happened, and the dead gave birth to life and the first living cell floated upon the waters of the sea."

The argument of course is, "Who can dispute it?" A very scientific procedure, indeed, to contend that what can't be disproven is surely true; an argument that destroys the definition of science itself, and surrenders the great and good word up to any wild speculation.

*The argument that won in seven debates against the officers of the Science League of America, at Los Angeles, Calif., June 19, 1925, on the subject: "Resolved, That the earth and all life in it are the result of Evolution." President Maynard Shipley affirmed. The vote in the audience of 5,000 was estimated ten to one in Dr. Riley's favor.

in that man cares to date back to the indistinct and even unknowable past.

But if this unproven and altogether improbable claim of spontaneous generation, or sun-brooding upon the nest of death until something living appeared therein, were conceded, it brings no relief whatever to skepticism and gives no comfort to the atheist. It only pushes his program back, for the next question would be, "Who made the sun?" and with that question is involved every system and even planet of the universe. What intelligent man, studying them, can even imagine that their number, character, location, movement, magnitude means else than the Psalmist's utterance, "The heavens declare the glory of God; the firmament showeth his handiwork?"

Nicholson relates that the celebrated astronomer, Kircher, had an acquaintance who dejected God, and to convince him he procured a very handsome globe with revolving satellites, and placing the wooden painted system in one corner of his study, wound it up and set it in motion. His skeptical friend came to visit him and looking at the moving globe and its revolving satellites, he said, "Who made that?" Kircher answered, "No one. It came into existence by mere chance. It was doubtless produced by resident forces." To this the skeptic himself answered, "Nonsense!"

And yet the time has come when my honorable opponent stands before the world and calls that same "nonsense" "science" and asks us to believe that all things in the heavens above and in the earth beneath, a glory and grandeur that cannot be comprehended even by mortal mind, are mere products of "chance" and fruits of "resident forces"!

But to put this past dispute from a scientific standpoint, let us not forget that Pasteur, whose name will forever well top the list of men working in the realm of science, took a series of retorts or glass bulbs of about a half pint capacity, and demonstrated by destroying the life out of them, sealing them in such a way that germs could not again enter them, that spontaneous generation is absolutely false to the facts, for when he exposed them to an atmosphere known to carry germs, life was found in them; others of them he exposed to a higher atmosphere known to have fewer germs and less life appeared; and to an atmosphere known to have no germs, and no life came. It was that scientific demonstration that convinced Henry Drummond against the theory, and led Flourens, secretary of the

French Academy of Science, to say before the assembled Academy, "Spontaneous generation is a chimera."

But affirming again the great truth of Scripture attested as it is by all nature, "In the beginning God created," I pass to a second favorite argument of my opponent,

The Origin of Species

This, as I have already said to you, is the purest and most unproven speculation. The good word "science," were it sentient, would groan indeed with the burdens its professed friends impose upon it in the name of proofs. What is the argument for evolution as it affects the origin of species? Instead of presenting the world with an actual instance of verification, one species actually evolving into another, a true scientific demonstration, they rest their whole case upon points of similarity, as if God were another Shakespeare and must "not repeat Himself." As if Athenian man, impiously facing his Creator, dared to say, "Don't you put a backbone into a monkey and then make a man with a backbone. If you do, I will prove by that backbone that you didn't make either; that the second evolved from the first! Don't you dare start the life of a fish from an embryo, and the life of a man from an embryo, or we will deny that you did either, and contend that the latter is the evolution of the former! And we will do that in spite of the fact that a human embryo has never been known to come from anything but a human, and to produce anything but a human; and a fish embryo has never been known to come from anything but a fish, or to produce anything other than a fish!"

As Prof. Fairhurst says, "The human embryo with gill arches is just as different from the embryo fish with gill arches as is the full grown man from the full grown fish. An embryo man with gill arches is still man; and if we can read the lesson in it we will find that this embryo man points upward to adult man with all the infinite powers of his mind and not downward to something infinitely below him."

What could be more amazing than to see a whole school of educated and professedly intelligent men agreeing upon a propaganda that finds not a single illustration in the millions of forms of plant and animal life; and that it is without an illustration is conceded by the greatest of scientists. Not the enemies of evolution only, but even its most ardent friends, have been compelled again and again to admit this position is without proofs.

To appeal again to Dr. Wm. Bateson and his recent address at Toronto, thinking men will not forget his clear cut and convincing statement that "that particular and essential bit of the theory of evolution which is concerned with the origin and method of species remains utterly mysterious. We no longer feel, as we used to do, that the process of variation now contemporaneously occurring is the beginning of a work which needs merely the element of time for its completion, for even time cannot complete that which is not yet begun." It was Bateson who said, "As to the origin of species, we know nothing."

My opponent, then, is trying to palm off on us an unproven, yea, even a forsaken and discarded theory! In this connection, one cannot forget the marvelously clear and multitudinously proven statement of Genesis, repeated ten times over in the great "creation chapter," a statement that every single child who ever planted an onion seed or sowed a radish seed, and every man who ever cast a grain of corn into the ground or broadcasted a field with wheat or oats or other cereal, has seen invariably illustrated, namely, "it brought forth after its kind." To dispute that law and set up the untenable proposition of transmutation is not to involve a scientific discussion, but rather to raise the question of sanity itself!

I hail the decision of the supreme court, as sure promise of victory for the Tennessee law. The court said:

"The fundamental theory of liberty upon which all Government in this Union repose, excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

"The theories of liberty proclaimed in the Constitution are there to protect, primarily, the minorities. The majority can readily take care of itself. Without doubt a majority of the people of Oregon believe now that the public school is best for their children, best for all children. But it is not their right to impose their opinion upon these parents who do not believe it so."

The rights, then, of taxpayers and parents are not to be abrogated, and a small company of deceived unbelievers, even though they be professors, are not to force their evolution atheism upon the most Christian land of the earth.

Transmutation of Species

The transmutation theory is clearly unthinkable in its claim. Geology knows nothing of it. Biology knows nothing of it. Paleont-

ology knows nothing of it. The Bible tells that the first form of life was grass. The reunite with revelation in the affirmation. As is the oldest known form of life, and for millions of years it has brought forth after its kind.

When you pass from vegetable to animal and take some of the higher insects, bees and ants, preserved in amber, they are a perfect proof that from time immemorial they have not only produced after their kind, but that they kind exactly.

When you rise to the vertebrates and come with fish, the rocks testify that the first were perfect fish, and even fishes of the highest form. Much has been made of the frog as an intermediary between the water and land animals, but the frogs of Egypt present their living descendants today and prove their kinship by face and voice and form, and deep down into the rocks as we go we discover that from the first, frogs were frogs and were they developed through the tadpole stage, they never stop in it nor even miss the way to come forth lizards. The reason is not far to seek. The eternal law of the Eternal God reigns in the frog and he "brings forth after his kind."

It was these facts multiplied almost out of number and laid before his face that led Dr. Ethridge, great fossiologist of the British Museum, to say, "In all this great institution there is not a particle of evidence of the transmutation of species," and that brought forth from the unwilling lips of Darwin him the admission that "no new species are being produced at the present time," and that led Hugh Miller to hold to scorn La Marmé teaching that inferior orders of beings developed into superior ones, saying, "The ingenious foreigner on the strength of a very few facts, confounded gradation with progression and to add, "Geology furnishes no geological link to show that existence of one species derives its lineage from the existence of another."

Will you Californians forget that your notable Prof. Joseph La Conte declared, "The evidence of geology today is that species seem to come into existence suddenly and in perfection; remain substantially unchanged during the term of their existence, and then away in full perfection; other species take their places apparently by substitution, not by transmutation"!

But of all the vagaries presented by my opponent and now acclaimed by the Darwin-

ternity, I count splendidly ridiculous that which passes current under the term

Vestigial Remains

We are asked as if it were an unanswerable question, "How account for the 180 and more vestigial remains to be found in your body?" Then this question was put to me by a former biologist with whom I debated in North Carolina, I replied with, I think, good reason, "I haven't them in my body."

There is no scientist whose knowledge of anatomy and of the Divine intent of its every appointment is such as to assert with assurance that any one of the supposed vestigial remains ever had any kinship to any lower animal life, other than physical likeness and location, and there is no scientist that has any moral right to say that these supposed vestigial remains perform no function.

Take the thyroid gland. It was long supposed a useless left-over, but is now accepted as our safety against cretinism. It was this fact that led Huxley to say, "The recent discovery of the important part played by the thyroid gland should be a warning to all speculators about useless organs."

And consider

The Pineal Gland

I read but a few days since, from a progressed scientist and text-book writer, that the pineal was vestige of a former life in one of our mud-loving ancestors, who sank his body in slime, but kept his one eye above the ooze and open. Now, Arthur Keith, speaking before the British Association for the Advancement of Science, says: "On clinical and experimental evidence now rapidly accumulating we must assign to it a place in the machinery which controls the growth of the body."

Take the tonsils! It is claimed at this very moment that they are the ground on which the battle of health and sickness wages its hottest warfare and in them disease destroying corpuscles of the blood are at their best.

Take the appendix. It is a lymphatic gland and joins the thyroid and tonsils in providing breeding ground for white corpuscles. To be sure one can live without it, and be in health. So is he when you cut off his arm or leg. Is that a proof that these are non-essential? We know better.

Take the hair! It is supposed to be upon the foetus of the child to a certain point in its development and this hair is but a proof of his kinship with the ape! Will somebody tell

us how it happens that foetal-hair sloughs from the child and stays on the ape? Why does the kinship fail at a certain point of foetus development? Unknowing and unconcerned, Nature isn't thinking of beauty and scraping the babe in that interest. If so, she neglects her job occasionally. I have a dear friend who is covered with hair; his breast like the breast of a bear. It so happens that my body is free from such a winter coating. Is that a proof that my friend is closer kin to a monkey than I myself am? Let me advise you not to charge him with it, for he is a brawny Scotchman!

Again, will somebody tell us why a woman's long hair? I have stood before monkey cages by the hour and foolishly studied their laughable antics, and I never saw a female monkey with long hair! In fact, in the entire animal kingdom, where length of hair characterizes either sex, as in the whiskers of the goat and the mane of the lion, it belongs to the male; but the moment we pass from the animal to the man, the whole is reversed. The woman's head grows hair to a length impossible to man. How account for it, ye Vestigial advocates? Is not Paul laying emphasis upon a Divine appointment when he says, "Doth not even nature itself teach us that if a man have long hair it is a shame unto him, but if a woman have long hair it is a glory to her, for her hair is given her for a covering?"

Take also, if you please, the vestigial remains of a whale. We are told the whale was once a land animal, and he took to the water and reduced his four legs to short flippers, and I suppose the same process of reasoning for the seal. We are also told of the penguin and other birds, that their short, unfeathered and incapable wings are vestigial remains. What an argument! Scientists tell us that life, hatching in water, worked its way out onto land, and in the process of a million years developed four legs, or two and feathers, and dwelt on the earth or soared into the heavens, and then ask us to believe that certain ones of them have grown tired of the evolutionary process and have turned back the other way, and now for a million years have been trying to get rid of the legs they did have and the wings with which they once did fly! Please answer, is this evolution or degeneration? Which way is your philosophy carrying you?

You seem to be in the state of mind of the young mother whose first child had gotten past the kilt stage and she wanted to put him into pants. She procured the cloth, folded it,

laid the boy on it, marked around him a line with chalk, cut it out, sewed it up and put the pants on him, and then said, "They fit him all right, but for the life of me, I can't tell whether he is coming or going!"

How do you know but the vestigial remains in a man are but the sproutings of the animal necessities and that he is headed that way? How do you know that the flippers of a whale or a seal are not the oncoming legs that will yet make them land animals? And how do you know that the penguin is not naturally a fish who is evolving into a fowl of transmigration?

But we would not feel so badly if you would stop with calling attention to the honored vestigial remains. Some men have little sense of the delicate! A few days ago Prof. Lull of the Department of Vertebrate Paleontology in Yale University, contributed an article to the Associated Press of America in which he said, "Occasionally a child is born with a primitive tail still external. In such cases when the child is glad, its tail sticks out straight. When the reverse, its tail goes down between its legs."

Enough on vestigial remains!

I turn now to another favorite phrase of my friends, the devotees of Darwin, namely

The Survival of the Fittest

According to Herbert Spencer, this doctrine is a fundamental necessity of evolution, and I notice, too, how Kellogg and Gordon, whose books are used in your schools, declare it "a primitive necessity in the very organization of life itself." My worthy opponent has made much of it. It is a delightful doctrine. Personally and philosophically, I am in favor of it. I did my best to bring it to the front. I selected the best educated and most beautiful woman I knew and married her. What more can an anti-evolutionist do for the survival of the fittest? But how futile his endeavor in view of what is taking place in the world!

I look around me on the lower animal life and I find the fittest do not survive. So many of the big animals are known only to the burial ground that is in "The Houseboat on the Styx." Barnum complains of Noah that he didn't save anything that would make a circus worth while, and Shem, Ham and Japheth come to their father's defense by reminding Barnum that they couldn't cumber up the ark with those monsters since they didn't have enough food on board to feed them.

Suffice it to say, they perished. Some of them were beauties. I am not speaking of the saurians so much as of the great wolf, the major hypo, the mammoths, the sautoothed tigers and the like, and it is exasperating to find that mice, which have no defense except a hole in the ground, multiplified and that rabbits, the cowards and weaklings of the four-legged company, increase; that guinea pigs increase so fast and survive so perfectly that if an Irish railroad agent and a salesman of household pets get into a controversy over the price to be paid for the shipping, by the time they have finished discussing what to do with the five pets there are nineteen freight car loads to dispose of. Survival of the fittest! Wild turkeys are beautiful, swift of wing, healthy by nature, yet they are becoming extinct and even in an undisturbed estate never were a mighty multitude; the marvelous passenger pigeon is gone while the pestiferous English sparrow has no occasion on earth except to make noise, bids fair to occupy the earth and claim the fullness thereof! Is this a survival of the fittest?

To leave the realm of animals and fowl and rise into the region of man, does the fittest survive? Nietzsche was the most ardent evolutionist of the age, and yet when it comes to who survives, he was the purest and most unadulterated pessimist, for he affirmed that weaklings had conquered and stalwarts had perished! He says:

"Self-discipline, the impartial eye for reality, the cautious hand, patience and seriousness in the smallest details, complete uprightness in knowledge—all this was already there; it had been there two thousand years B. C. All this in vain. In the night it became merely a memory. The Greeks! The Romans! Instinctive nobility, instinctive tact, methodic research, the genius of organization, administration, faith, the will to the future of mankind, the great yea to all things, materialized in the *Imperium Romanum*, become visible to all senses, grand style no longer manifested in man, art, but in reality, in truth, in life! And buried in a night, not by a natural catastrophe! Not stamped to death by Teutons and other heavy-footed invaders! But destroyed by crafty, stealthy, invisible, anemic vampires! Not conquered, but drained of blood.

"Everything wretched, inwardly ailing, and full of ignoble feelings, the whole Ghetto-world of souls, was in a trice, uppermost! One only need to read any one of the Christian agitators—Augustine, for instance—in order to realize, in order to smell, what filthy fellows came to the front in this movement."

"Christianity destroyed the harvest we might have reaped from the culture of antiquity; late also destroyed our harvest of the culture of Islam."

the wonderful Moorish world of Spanish culture was trampled to death! Later on the Crusaders waged war on something before which it would have been more seemly in them to grovel in the dust! Crusades! Superior piracy, that is all!"

To be sure, that is simply the venting of inbred spleen against the conquest of Christianity, but has it not occurred to you that, in the writing, Nietzsche himself denied the very doctrine of which he was the leading apostle—The doctrine of survival of the fittest!

There is a sense, however, a perfectly truthful one, in which it is shown that the fittest do not survive. As Clinton N. Howard, the apostle of Temperance, and one of the first orators in America, points out in his article on *The Curse and Cure of War*:

"When animals fight, the strongest may survive. When men war, the windfalls, the drops, the strunks, the rakes, the dopes and the bums remain to reproduce their kind. When we entered the world war, ten million men were enrolled. Out of this number less than fifty per cent were found to be physically fit for military service. The government took the clean boys, the college boys, the chest boys, and sent them overseas to be cannon fodder, while the under-sized, under-brained, under-developed harvest of youth from the years of legalized liquor traffic and its attendant evils of vice and crime were left at home to marry our girls and bring forth after their kind. The World War actually killed, or put to death by wounds, disease and poverty, more than fifty million of the finest specimens of the human race, and this kind of thing has been going on ever since man became a sinner and a murderer of his kind, and yet we are expected to accept this theory of survival as proof of man's organic evolution from the brutes." (Both Sides, 91.)

It was this pernicious doctrine that brought on the late war, and took what Nietzsche himself admitted to be the nearest super-man produced, yet only a blond brute, and buried him and all his physical and mental antagonists in the same ignoble and blood-soaked grave as effectively as the temple of Dagon buried at one and the same time Samson and his Philistine antagonists.

It was that doctrine which resulted in an unmitigated and unbearable conceit that blinded the youth and masculine beauty of the world and impoverished the nations for a hundred years to come. Yea, if Mendel's law be a law, and children must partake of the nature of parents, or even the law of God be true, and we "bring forth only after our kind," the world can never recover from it.

If there were time, I should like to take up the subject from another angle and show you that the civilizations of the past have not been succeeded by superior ones and prove to you that such a book as Conklin's "Direction of

Human Evolution" is as false in its contention as it is unfaithful in its handling of facts; and yet out of that very book I would bring admissions most damaging to this doctrine of the survival of the fittest, for it is Conklin himself who says that "parents of low intelligence generally produce children of low intelligence and on the average they have more children than persons of high intelligence." Will someone rise and explain how that fact fits in with the philosophy of improvement?

And while he is on his feet, let him also tell how it happens that the same writer admits, "There has been no notable progress in the intellectual capacity of man in the last two or three thousand years, and it seems possible that the limits of intellectual evolution have been reached in the greatest minds of the race. Even in the most distant future, there may never appear greater geniuses than Socrates, Plato, Aristotle, Newton and Darwin."

It was this same writer, Prof. Conklin, who said also, "No modern race of man is the equal intellectually of the ancient Greek race." Had he been honest he might have admitted that no modern race was the superior physically of the Romans, and still further honesty would have compelled him to admit that no modern race is comparable ethically with the Hebrews who antedated both! And if we are not even holding our own morally, physically or mentally, what is the meaning of evolution, and what further basis for its contentions?

In fact, Conklin himself goes so far as to declare that "the Cro-Magnon brain of 20,000 years ago was the best yet appearing on the earth, owing to the circumstances 'that the great prevalence of nervous disorders in the most highly intellectual of the present day has developed to a point where it is getting the nervous system out of balance with the other vital functions.'"

The bearing of sexual selection upon this subject is undoubtedly a minus quantity. As a recent writer has said, "Practically 100% of animals and birds are perfectly normal and healthy and every one as fit and capable of normal reproduction as the other." As for their making a choice in mating of the big and upstanding and healthy, that is the opinion of the poor city-bred boob, who only knows about animals what he hears, and would be laughed out of court by every farmer lad in the land, for the latter knows full well that every particle of improvement that has ever come as a result of that principle is the pure product of man's selection, and in

no sense the choice of the brute's intelligent selection.

This is illustrated perfectly in the much paraded evolution of the horse. The Darwinian devotees declare that he came up from a little five-toed animal by the way of a three-toed one to the hoofed beast of the field, and from the size of a red fox to the present proportions of the Percheron, but the argument is as far-fetched as the facts asserted are far-fetched. In the first place, there is no more kinship and not half so much, between that little five-toed animal, known as eohippus, and the great draft horse of this age, than there is between a jack-rabbit and a jack-ass. The kinship of the latter would be more easily established on every line of argument, and not only so but that this beautiful Percheron of which we are so justly proud is the product of human selection and not of natural evolution is put beyond dispute when you consider the wild horse of the plain, a descendant from splendid steeds, but a small, scrawny and practically useless animal, which having been left to himself and nature's ways, descends rather than ascends in scale.

I come now, in the last place, to the asinine argument of all, namely, that from

Embryology with Its Claims of Recapitulation

In the first instance, they select from embryos a few, commonly four, for use in textbooks, and instead of photographing, they draw them and they are as handy with the crayon as railroad people are in making maps. You never saw a railroad map that didn't present its particular track as well-nigh straight across the territory traveled, and you haven't seen a comparison of embryos that didn't put emphasis upon the points of similarity even to the extent of any needed changes to complete the parallels.

The four selected are commonly the pig, the rabbit, the monkey and the man, and in the views given the tails are all well shown. The argument is that this similarity proves a common origin or ancestry, and the student is told that the reason the human loses his tail when he reaches foetal maturity rests in the circumstances that ancestors having not employed the caudal appendage, its disuse atrophied it.

The same learned gentlemen fail to tell us why the rabbit retains his, and has through all the centuries. We suppose that is because he needs it to sit on. And why the pig keeps his in its full length. Is that because he curls

it in the morning when he gets up? And curling is a sufficient employment to insure retention, how does it happen that the so-called hair-curling women are as bald as billiard balls? It is to laugh!

And the recapitulation theory is more ridiculous still to a man who thinks. That a child in development from the embryo to the adult passes through all the stages involved in evolution, the fish stage, the reptile stage, the amphibian, the lower and higher mammalia and on to the man and in its own person recapitulates the entire experience of life from the amoeba to a man! I suppose that is the reason why some men are known as *poor fish*, a case of arrested development. Why certain others crawl at the feet of their professors, they also tend to a reversion to type, reptilian and why still others at a later stage of development, particularly in college life, are called "calves."

But to speak seriously and scientifically, it has been conceded again and again that there is no such thing as a protozoan developing in a metazoan, and it is equally clear that the embryos of vertebrates and invertebrates are not only essentially, but vastly different. In fact that claim holds concerning every fertilized ovum, however much it may look like another, or whatever kinship in constituent parts may be proven—the fact remains that every egg is as absolutely different from any other in its potential content as the full grown products differ, a fact which strikes every intelligent scientist on the earth in the face with the utter accuracy of Genesis, "To each seed it is given to bring forth after its kind."

Henri Fabre, the great Frenchman, an ardent naturalist, voiced in these words, "The origin of species, unexplainable by transmutation, is to be sought for in the supreme governing order which rules the universe."

But to conclude with a few words in defense of

The Divine Revelation

Genesis presents the one sufficient and satisfying explanation of the "world and all that is in it"—"In the beginning God created the heavens and the earth"; and the same God created the original pattern in every species and established an eternal law never disregarded or for one second forgotten, that the species should produce "after its kind." The rocks, the waters, the earth, the air—the team with ten thousand thousand illustrations of the truthfulness of the statement and the

scientific accuracy of the Scripture explanation.

Genesis is also confirmed by Geology. The order of creation is exactly that found in its statement. Grass, herbs, trees, insects, fishes, fowls, mammals and man. This is the record of the rocks, and revelation is confirmed by every leaf turned in the book of Geological formations.

Once more, reversion to type is an absolute testimony of the truthfulness of Genesis. As one of the greatest scientists has told us, and as all observers know, you can take the thirty-two varieties of pigeons produced by the careful selection of man, and by giving them their freedom in the forest and leaving them undisturbed for a hundred years, the marked characteristics of each variety will fade and you will find at the end of that time only your dull slate colored bird that God made, and away from which even the manipulations of man only carried him a little distance in form and color, and never one inch or hair's breadth in nature or character, which constitute species.

What better proof of the law of Genesis, "To each seed after its own kind" does science demand than this same "reversion to type"?

Genesis reveals the basis of man's supremacy and authority. The same God who said, "Let us make man in our image, after our likeness," added "And let them have dominion over the fish of the sea and over the fowls of the air." That is why man can improve a species, although he can never change it. He holds over it dominion, but against it no mutation.

The work of Mr. Burbank, in which we all rejoice, is possible only because of a Divine appointment. Man's supremacy is not the product of his physical superiority, though that be great, but it is in consequence of his commissioned lordship of the earth and all that in it is. He was told not only to multiply and replenish it, but equally commanded to subdue and "have dominion over the fish of the sea, over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28.) While the same God gave him a warranty deed against every herb bearing seed and every tree in which is the fruit of it, and to every beast of the earth and every fowl of the air and every creeping thing that creepeth upon the earth wherein there is life.

How strange that man, commissioned by his Creator and Master, should turn about

to assert himself as the Lord of Creation, and dispute the right and Lordship of Him who is the Maker of all!

And yet following this crass materialism, we have come to an unseemly conduct that results in denial of the Creator. It is time we adopted the cry "Back to the Bible!" Its philosophy exalts man and glorifies God. It makes man the climax of infinite thought, of infinite wisdom and of infinite endeavor. It makes him in no wise out the brute. It hints not that he is a descendant of slimy snakes and growling hyenas and greedy sloths, but an immortal whose greatness pales in one Presence only, that of his mighty, matchless Maker, *God*; the God so great He could think a universe, which man in 6,000 years could not discover and even with the practically infinite portions of which has he not been able to make himself familiar; the God Who was so wise that He could send spinning through infinite space the planets, stars and suns, and yet so draw every line in the ellipses that collision among the heavenly bodies is unknown.

Man at his best cannot make a watch that will run for 100 years, but if our scientists be true, our God created an infinite universe with unthinkable intricacies and unimaginable accuracies that has moved in majesty not through millenniums but through millions on millions of years, and even eons on eons.

"There is no God, the fool in secret said;

There is no God that rules o'er earth or sky.
Tear off the band that binds the wretch's head,
That God may burst upon his faithless eye!

"Is there no God? The stars in myriads spread
If he look up, the blasphemy deny;

While his own features, in the mirror read,
Reflect the image of Divinity.

"Is there no God? The stream that silver flows,
The air he breathes, the ground he treads, the
trees,

The flowers, the grass, the sand, each wind that
blows

All speak of God; throughout, one voice agrees
And eloquent, his dread existence shows;
Blind to thyself, ah! see Him, fool, in these!"

* * *

Feeling

Every action of the intellect, save that which is purely scientific, is based upon some feeling. Ambition says to intellect, "Look out for me;" fear cries "Look out for me." Greed also, "Arouse, sharpen yourself; pierce the darkness, teach me how to gain;" and love cries passionately, pleadingly, "Awake, be my advocate, think, think for me."—*Beecher*.

The Recapitulation Theory

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PART I



HE evolutionists are evidently hard pressed to find proofs for their theory. Accordingly those whom we may call "die-hards" continue to offer, among other arguments, what is known as the Recapitulation Theory as evidence of man's ascent from lower forms of life.

It is curious to note that, although a constant search for missing links has been conducted for many years, not one has yet been found. To lessen the damaging effect of this embarrassing fact, we are informed that the discovery of these intermediate forms is not at all necessary to establish the truth of the evolutionary theory. It seems to be thought by these advocates that all that is needed is an expression of their own belief, and the discussion is finished!

Of course, as everyone ought to know, these intermediate forms *are* needed, and until they can be shown, this popular hypothesis must continue to be simply a mythical idea.

The use of the recapitulation argument shows that the evolutionists recognize the necessity for proving transmutation of species before their argument can attain any scientific standing. They simply *must* produce certain species changing into other forms, either fossil or modern. As yet their failure to do this has been complete and embarrassing. Still, arguments which have been repeatedly denied and disproved by the most eminent scientists are dogmatically set forth for the benefit of the uninformed, who may possibly be led to believe, by the force of the language used, that, after all and in spite of lack of evidence, we may look back to a "common ancestor" with the gorilla, the chimpanzee and the orang-outang, and so claim them as our "cousins."

A few years ago the recapitulation idea had wide vogue, and was held as remarkable proof of evolution. Unfortunately, investigation failed to corroborate it. A similar fate has overtaken many other evolutionary arguments. Those who seek to cast into the discard the creation record of Genesis have been compelled, times without number, to acknowledge the falsity and unscientific nature of their conceptions.

The recapitulation theory is the child of discredited parents—the Darwinian hypothesis

coupled with false embryological interpretations. It was manufactured to strengthen the ephemeral phantom of man's derivation from the amœba. If proved true, certainly it would afford apparent proof of evolution. But investigation shows it to be nothing but a counterfeit of scientific evidence. It would never have seen the light of day unless there had been an acceptance of the doctrine that man is the result of an age-long emergence from lower orders of life.

What then is the Recapitulation Theory? It is founded on the belief that life originated in one tiny protoplasmic cell millions of years ago and that this cell has passed through limitless transmutations, from low and simple to higher and more complex forms. We are told that the earliest life form was a primitive one-celled bit of living protoplasm. By the majority of these advocates it was endowed with marvelous qualities of ambition, foresight and inventive genius, possessing extraordinary brain power milleniums before a brain was apparently thought of.

Following this one-celled form—the amœba, or moneron, as Haeckel called it—came other progressive forms, all aiming at the ultimate finished result—man. These intermediate forms included, among others, a certain definite ascending order: worm, fish, reptile, sub-mammal and mammal.

The history of man's origin and progress is known as his phylogeny. The attempt is made to show that, during the nine months of human embryological development in the womb of the mother, this tiny embryonic cell, one one-hundredth-and-twenty-fifth of an inch in diameter, formed by the union of the male, or sperm cell, and the female, or ovum cell, passes through the various stages which the *race* has experienced in its alleged evolution. That is, during the first five or six weeks of pregnancy, if the embryo could be seen at the proper stages, we would behold, not something resembling a human child, but a succession of forms like the worm, fish, reptile, etc., and only by degrees becoming a human foetus. This is known as his ontogeny, or embryonic development, which repeats or recapitulates in these early forms the phylogeny, or ancestral history, of the race during millions of years of climbing from the original one-celled form. So dogmatic has been the declaration of this

proposed identity that many have considered it absolutely proved. If the embryologist could open the womb of a human mother at a certain early period of gestation, and find therein a human form, but a worm-form changing to a fish, a fish becoming a reptile, etc., what stronger evidence of evolution could be imagined?

But facts do not show these changing forms. An apple bud develops into an apple, and passes through many changes incidental and necessary to growth and development, but there is no evolution. The apple is the fully developed bud, and the bud is the miniature apple. So the human embryo grows and develops as do all embryos, but to suppose that it passes through a varied succession of distinct and differentiated life-forms before becoming humanlike is simply a mistaken dream.

The few stages mentioned above are but a small fraction of those supposed to occur. Haeckel conceived and manufactured on paper thirty of these hypothetical forms from the moneron to man. The writer has examined many embryos at all stages of development, and has never seen anything which, by the greatest stretch of the imagination, could be called a lower animal, nor has he ever heard of anyone else who has seen it. The specious explanation given by certain embryologists is that the resemblance is not between the human embryonic form and the adult animal form, but between the human *embryo* and the animal *embryo*. The reason for certain resemblances between these embryonic forms will be explained later. Let us now recite a little history.

Lorenzo Oken, physiologist and theorist, in the early years of the nineteenth century, published a number of articles purporting to prove that the embryo of higher animals passes through various lower forms, showing a repetition of the racial evolutionary history of man in his bodily development. Von Baer, while disagreeing with many of Oken's conclusions, held somewhat similar views, and assisted in fastening this notion on the minds of the people from the year 1830 to the present.

Louis Agassiz, as quoted by Percy L. Davidson in his book, "The Recapitulation Theory" (1924), wrote in 1857:

"I satisfied myself long ago that embryology furnishes the most trustworthy standard to determine the relative rank among animals."

Agassiz collected scattered fossil remains from various regions, and artificially and arbitrarily arranged them according to the mis-

taken idea of a geological succession of strata, which developed into the modern fossiliferous onion-coat theory. He thus formulated a general scheme of world development which made his fossils agree with the embryonic development of the living representatives. The development of the embryo was made the basis of fossil classification and for the taxonomic arrangement of modern animals according to a hypothetical genetic relationship.

Fritz Muller followed as a strong adherent of this view, but it remained for Ernest Haeckel to present the doctrine in its most plausible form. As a result of his writings, it was for a long time accepted as truth.

Darwin founded many of his conclusions on Haeckel's observations, and because of Haeckel's influence on modern thought we must look briefly at his methods. Haeckel's drawings are still being used by those who believe the Recapitulation Theory, notwithstanding that the graduated stages shown by him in his drawings were long ago proved to be fabrications. Many missing intermediate forms, inserted in his infamous series of thirty, were wholly the product of his imagination, and yet were represented as actual drawings of forms seen by him.

These thirty forms, of course, were all beautifully graded to prove a complete evolution from the one-celled individual to man, and his falsified drawings are still to be seen in modern text-books. But what are the facts?

Haeckel made drawings of the human embryo at different periods of its early five weeks' development in utero, and placed them side by side with those of dog-fish, chickens, pigs, rabbits, dogs, gibbons, orang-outangs, chimpanzees and gorillas. He asserted that the human form was identical with these various lower animal forms at certain stages, and until his audacious fraud was discovered and denounced by his fellow-scientists, he was hailed as having proved organic evolution.

The first scientist to make accusations against him was Rutimeyer, the Swiss zoologist, who in 1868 charged him with tampering with his illustrations. In 1874 Professor Anton His came forward and vehemently attacked the Haeckel drawings. In 1906 Professor Arnold Brass published his charges under the caption, "Ernst Haeckel als Biologe und die Wahrheit." Again on April 1, 1908, he repeated his accusations in an impassioned address before the Christian Socialists of Berlin. Tremendous attention was attracted to

the matter. Brass discussed Haeckel's book, "Anthropology," and showed that illustrations of embryos had been falsified and assigned misleading names differing from those first given them. During his address, Brass remarked:

"I can make these charges from accurate knowledge directly acquired, since I myself made the true drawings for Haeckel."

At the same time Professor Anton His publicly proclaimed Haeckel as a deceiver. Brass analyzed Haeckel's use of the skeletons of the gibbon, chimpanzee, gorilla and man, and said:

"These tables show intentional falsifications to uphold the false caption (Skeletons of the five anthropoid Apes). The uprightness of man's carriage is concealed. The gorilla's knee has been pressed to make it appear to be standing straight. The walking position of all the apes is false. This table is an example of how Haeckel misuses the works of other people."

In the "Deutsche Medizinische Wochenschrift" (1909) Professor Keibel, of Freiburg, criticised Haeckel's notorious falsifications and proved that Haeckel had placed a human head on an ape embryo, and this in spite of the fact that Professor Brass had personally shown Haeckel the correct illustration and drawn his attention to the "inaccuracy." From an embryo *macacus* (tailed monkey) he deliberately removed the tail, showing it as the gibbon or tailless ape. In his "Weltraetsel" (page 99) he asserts what he knew was a falsehood when he wrote:

"In the last twenty years a considerable number of self-preserved fossil skeletons of anthropoid and other apes have been discovered, and amongst them are all the important intermediate forms, which constitute a series of ancestors connecting the oldest anthropoid apes with man."

What was Haeckel's reply to these definite and serious charges? He confessed that "six or eight per cent" of his drawings were falsified, but defended himself by declaring that, if he were "to be accused of falsifying the illustrations of embryos, similar accusations must be brought against hundreds of other highly respectable embryologists, anatomists and zoologists, since they all practiced 'falsification' as much as he, and had 'schematized' their illustrations. He explains as follows:

"By 'schematized' I mean omitting unessential adjuncts and highly emphasized essential form-relations. I have filled in deficiencies here and there by comparative synthesis."

And this is called by the sacred name of science! And those who refuse to be convinced by such untruthful diagrams and ask

for reliable evidence are called "obscurantists" and "apostles of systematized ignorance."

What opinions have been expressed by prominent scientists in regard to Haeckel's theory? A certain school of "dyed-in-the-wool" evolutionists accept it. For instance Professor Vernon Kellogg of Stanford University, in his last work, "Evolution" (1924) says that the recapitulation features of the embryo constitute "one of the strongest of the evidences of evolution."

A typical example of the illogical deduction in which scientists of renown are apt to indulge, when searching for proof of evolution is found in J. Arthur Thomson's popular "Outline of Science," Volume 1. Thomson is Regius Professor of Natural History in the University of Aberdeen. In Volume I (page 159), under the heading "Embryological Proof of Man's Relationship to a Simian Stock," he writes:

"In his individual development man does to some measure climb up his own genealogical tree. Stages in the development of the body during the nine months of ante-natal life are closely similar to stages in the development of the anthropoid embryo. Babies born in times of famine or sieges are *sometimes*, as it were, imperfectly finished and *sometimes* have what may be described as monkeyish features and ways. A visit to an institution for the care of children who show arrested, defective or disturbed development leaves one sadly impressed with the risk of slipping down the rungs of the steep ladder of evolution; and even in adults the occurrence of serious nervous disturbance, such as 'shell-shock,' is *sometimes* marked by relapses to animal ways. It is a similar fact that a normal baby reveals the past in its surprising power of grip, and the careful experiments of Dr. Louis Robinson showed that an infant three weeks old could support its own weight for over two minutes, holding on to a horizontal bar. 'In many cases no sign of distress is evinced and no cry uttered, until the grasp begins to give way.' The persistent grasp *probably* points back to the time when the baby had to cling to its arboreal mother. The human tail is represented in the adult by a fusion of four or five vertebrae forming the coccyx at the end of the backbone, and is normally concealed beneath the flesh, but in the embryo the tail projects freely and is movable. Up to the sixth month of the ante-natal sleep the body is covered all but the palms and soles, with longish hair (the lanugo), which usually disappears before birth. This is a stage in the normal development, which is reasonably interpreted as a recapitulation of a stage in the racial evolution. We draw this inference when we find that the unborn offspring of an almost hairless whale has an abundant representation of hairs; we must draw a similar inference in the case of man.

"It must be noticed that there are two serious errors in the careless statement often made that man in his development is at one time like a little fish, at a later stage like a reptile, at a later stage like a little primitive mammal, and eventually like

little monkey. The first error here is that the comparison should be made with embryo-fish, embryo-reptile, embryo-mammal, and so on. It is in the making of the embryos that the great resemblance lies. When the human embryo shows the laying down of the essential vertebrate characters, such as brain and spinal cord, then it is closely comparable to the embryo of a lower vertebrate at a similar stage. When, at a subsequent stage, its heart, for instance, is about to become a four-chambered mammalian heart, it is closely comparable to the heart of, let us say, a turtle, which never becomes more than three-chambered. The point is that in the making of the organs of the body, say brain and kidneys, the embryo of man pursues a path closely corresponding to the path followed by the embryos of other backboned animals lower in the scale; but at successive stages it parts company with these, with the lowest first, and so on in succession. A human embryo is never like a little reptile, but the developing organs pass through stages which very closely resemble the corresponding stages in lower types which are in a general way ancestral.

"The second error is that every kind of animal, man included, has not from the first a certain individuality, with peculiar characteristics which are all its own. This is expressed by the somewhat difficult word specificity, which just means that every species is itself and no other. So in the development of the human embryo, while there are close resemblances to the embryos of apes, monkeys, other mammals, and even, at earlier stages still, to the embryos of reptile and fish, it has to be admitted that we are dealing from first to last with a human embryo with peculiarities of its own."

Here we may profitably note a few unjustifiable assumptions and conclusions based on imaginary premises. For instance, "stages in the development of the body during its nine months ante-natal life are closely similar to stages in the development of the anthropoid embryo."

Well, why not? That man and the anthropoid, creatures with a number of similar functions to perform, should have similar formations of organ and tissue, is neither cause for wonderment nor proof of genetic relationship.

And also, "babies born in times of famine or siege are sometimes, as it were, imperfectly finished, and sometimes have what may be described as monkeyish or apish ways." In other words, famine babies are sometimes thin and have wrinkled skin and prominent bony projections. If our imagination is sufficiently vivid, we fancy that we see these monkeyish ways, but it is just as easy to call them squirrelish, doglike or rabbitlike. All hungry animals bear some marked resemblances. They are emaciated, devour food ravenously, and exhibit a certain unmistakable, sad, wistful, almost reproachful expression, which might

conceivably be thought of as "monkeyish or apish."

Much is made of the "baby's grip." One wonders what extremely abnormal, Samson-like infant was used for demonstration purposes in "the careful experiment of Dr. Louis Robinson." Think of it—a child three weeks old, hanging to a horizontal bar for more than two minutes!

This power is certainly restricted to the three-weeks-old infant, because it is soon lost. Why it should be lost at three weeks is one of the mysteries which the mind of the evolutionist alone can solve. Monkeys and apes possess a strong hand grip, and this alleged power in human babies is supposed to link them to an early animal ancestry. If any fond father or proud mother wishes to duplicate the experiment, disillusionment will quickly come. The fact is, this wonderful power is *not* found in three-weeks-old children, and even if it were, it would be no proof of genetic relationship. Infants, human and ape, have many other much more easily seen resemblances, such as the ability to breathe, take nourishment and move their limbs. Why not, just as logically, refer to these resemblances as proofs of blood relationships? Why not, in other words, display a little more uncommon "common sense"?

The "human tail" is about the most amusing argument in the whole armamentarium of the evolutionist. In the adult, we are told, it consists of four or five fused vertebrae. Note the word "fused." "But in the embryo the tail projects freely and is movable."

Surely this infinitesimal tail has been much "over-wagged!" Embryologists tell us that it is to be seen at the sixth week of embryonic life, when, having reached its maximum size, it is all of *one-twenty-fifth of an inch in length*; after which it "disappears." Later, we are informed, it is "normally concealed beneath the flesh," but "in the embryo projects freely and is movable."

What are the facts? To put it bluntly, there never was a tail! In early foetal life the end of the backbone and the joints between the separate bones are naturally imperfectly developed. The connections are not yet firm, and of course there is movement; and because the lower limbs appear later than the upper portion of the body and the backbone, the terminal bones of the spine are more prominent, owing to the temporary absence or insignificant size of the lower portion of the body. The same immature movable connec-

tions must and do exist in every other jointed region, but this is not offered as evidence of ape origin.

It is gravely stated that apes lost their tail when they decided to change their habitation from the tree to the ground. Much sitting wears away the tail! Let it be understood that there is absolutely no disappearance of the tail in the proper sense of the elimination, absorption or shedding of any tail or jointed appendage having any resemblance to the caudal extremity of lower animals. A "disappearance" would necessitate a reduction in the number of vertebrae in this so-called tail projection. But there is no such loss. The number of bones in the spinal column is the same in the adult as in the embryo. The moving and projecting of one-twenty-fifth of an inch of spine is simply a stage in the development of the coccyx, which is the termination of the vertebral column, and consists of four or five fused or joined bones, the fusion occurring naturally in the course of foetal development. The same kind of fusion and fixation is seen in scores of other portions of the skeleton.

Next we shall consider the oft-repeated statement as to the hairy covering of all human infants. Is it based on fact? The writer has examined scores of human embryos in all stages of development, and although possessed of excellent vision, has never marked this "longish-hair" covering. True, there is hair, fine and downy, but this does not disappear. The whole body in child and *adult*, as everyone knows, is covered more or less with hair. It does not disappear, for we see the hair in greater or less abundance on almost the entire skin of human beings.

PART II

Each of the so-called embryological resemblances between man and animals, when viewed in the cold light of reason, exposes the flimsy basis of the evolutionary position. The admission in the closing paragraph of the quotation from Thomson (see Part I of this article) annihilates whatever force his argument might otherwise possess:

"It has to be admitted that we are dealing from first to last with a human embryo with peculiarities of its own."

The fundamental differences so far outweigh the superficial resemblances that we are unable to understand the great importance attached to the embryological argument by its

exponents. A quotation from an approved laboratory manual, entitled "Text-book of Embryology," will show what modern university students are being taught. The authors are Charles William Prentiss, late professor of Microscopic Anatomy, Northwestern University Medical School, Chicago, and Leslie Braynard Arcy, successor to Professor Prentiss in the above school.

Writing under the heading, "The Law of Biogenesis," they make the following dogmatic, and certainly unproved assertions, using the word "law" for "theory" and "fact" for "supposition" (p. 5):

"Of great theoretical interest is the *fact*, constantly observed in studying embryos, that the individual in its development repeats partially and incompletely the evolutionary history of its own species.

"This *law* of recapitulation was first stated clearly by Müller in 1863, and was termed by Haeckel 'The Law of Biogenesis.' According to this Law, the fertilized ovum is compared to a unicellular organism like the amoeba; the blastula is *supposed* to represent an adult volvox type; the gastrula, a simple sponge; the segmented embryo a worm-like stage, and the embryo with gill slits *may be regarded* as a fish-like stage."

Let us look at the other side of the question and see what standing this theory has among great and more conservative scientists. As long ago as 1866 Herbert Spencer declared:

"It is *not a fact* that our higher organism passes through stages in which it resembles the adult forms of lower organisms. The embryo parallel is qualified by irregularities that are mostly small in many cases considerable, and occasionally great."

Professor Adam Sedgewick, the English Embryologist, in "Darwinism and Modern Science" (page 24), commenting on Darwin's expressed desire that the recapitulation theory as outlined by Agassiz, should be proved true, says:

"But, as Huxley has shown, and as the whole course of paleontological investigation has demonstrated, no such statement can be made. The extinct forms of life are very similar to those now existing and there is nothing specially embryonic about them. So that the facts, as we know them, lend no support to the theory."

The reference to Huxley is interesting. In 1862 Huxley wrote:

"An impartial survey of positively ascertained truth negatives the common doctrine of progressive modification, or a necessary progress from one or less embryonic forms. . . It either shows us no evidence of any such modification or demonstrates it to have been very slight."

Zittel, the German Geologist, wrote in 1895:

"The embryonic development of living organisms can afford but an unsafe basis for the reconstruction of ancient faunas and floras—since experience teaches that the biogenetic law, the "recapitulation theory," is frequently veiled or completely obscured, owing to various causes."

He then mentions several examples which involve the theory in obvious absurdities, and says that these "may suffice to show how trivial are the discoveries concerning existence in earlier periods of the earth history that can follow from ontogenetic (embryonic) researches alone."

Alfred Russell Wallace, in "The World of Life" (p. 91), criticized both Haeckel and Huxley for their deceptions, and said they had concealed their real ignorance under a special term." Again, on page 400, he declares:

Professor Huxley used terms still more erroneous and misleading. It is the influence of such statements as these, repeated and even exaggerated in newspaper articles and reviews all over the country, that has led so many persons to fall back upon the teaching of Haeckel—that the universe had no designer or creator but has always existed; and that the life pageant, with all its pain and horror, has been repeated cycle after cycle from eternity in the past, and will be repeated in similar cycles forever."

M. de Quatrefages also wrote as follows:

"Not one of the creatures in this pedigree has ever been seen. No skeleton or fossil of a single one of these creatures has ever been discovered. Their existence is based wholly on theory. To fill these gaps Haeckel invents types as well as the line of descent to which he assigns them. Whenever a branch or twig is lacking on his genealogical tree, whenever the transit from one type to another would appear too abrupt, he invents species and groups bodily, to which he unhesitatingly assigns a place."

Is it not very singular that precisely that evidence must be supposed always to have perished which the evolutionary theory imperatively requires, while so much evidence remains to contradict it?"

Dubois-Reymond, writing in "Revue Scientifique" (p. 1101), declares:

Man's pedigree as drawn up by Haeckel is worth about as much as is that of Homer's heroes."

Miall, addressing the British Association (1897), said:

"The basic facts of the recapitulationist are striking and valuable, but they are much rarer than the thorough-going recapitulationist admits; he has picked out all the big strawberries and put them on the top of the basket."

William His, eminent embryologist, quoted by Thomas Hunt Morgan, in his "Evolution and Adaptation" (p. 71), remarks:

"In the entire series of forms which a developing organism runs through, each forms the neces-

sary antecedent step of the following. If the embryo is to reach the complicated end-forms, it must pass, step by step, through the simpler ones. Each step of the series is the physiological consequence of the preceding stage and the necessary condition of the following. Jumps, or short-cuts of the development process are unknown in the physiological process of development.

"If embryonic forms are the inevitable precedents of the mature forms, because the more complicated forms must pass through simpler, we can understand the fact that paleontological forms are so often like the embryonic forms today. The paleontological forms are embryonal because they have remained at the lower stage of development. The present embryos must pass also through lower stages to reach the higher. *But it is by no means necessary for the later, higher forms, to pass through embryonal forms because their ancestors have once existed in this condition.*"

Oscar Hartwig, in his "General Biology," says:

"The evolution of the individual is not a repetition of that of the race. We must drop the expression, 'repetition of the form of extinct forefathers,' and put in its place the repetition of forms which are necessary for organic development and lead from the simpler to the complex."

P. C. Mitchell wrote the article on Evolution in the Tenth Volume of the Encyclopædia Britannica, page 35. In discussing changed scientific opinion on the question of recapitulation, he says:

"The most striking general change has been against seeing in the facts of ontogeny (embryonic development) any direct evidence of phylogeny (ancestral history). The general proposition as to a parallelism between individual and ancestral development, is no doubt indisputable, but extended knowledge of the very different ontogenetic histories of closely allied forms has led us to a much fuller conception of the mode in which stages in embryonic and larval histories have been modified in relation to their surroundings, and to a consequent reluctance to attach detailed importance to the embryological argument for evolution."

Professor A. Weber, of the University of Geneva, as quoted in the *Scientific American* of February, 1921 (p. 121), says:

"Critical comments of such embryologists as O.

Hartwig, Keibel, and Vialleton, indeed, have practically torn to shreds the aforesaid fundamental biogenetic law. Its almost unanimous abandonment has left considerably at a loss those investigators who sought in the structure of organisms the key to their remote origin or to their relationships."

Deperet, the French paleontologist, ridicules Haeckel's hypothetical ancestors of man and calls them "visions of the mind," since no fossil evidence of their existence can be found.

Geoffrey Smith, in "Primitive Animals" (p. 14), writes:

"Attempts have been made to build up a complete account of the animal kingdom from its alleged primitive forms. The various kinds of animals may be arranged in their appropriate phyla, and there is some appearance of relationship between the genera and families in these phyla but when we attempt to go behind the phyla; and discover their origin and inter-relationship, we leave the firm ground altogether and wander in a slippery and nebulous region of speculation. It is true that certain hypotheses of a plausible character have been suggested which have satisfied uncritical minds, and which we often hear advanced as a part of ascertained science and accepted in an otiose spirit. . . But what is there of reality in these speculations? They rest not on any objective evidence, but upon the tendency of the mind to pass from the apparently simple to the manifestly complex and to regard the former as primitive and ancestral, and the latter as secondary and derivative."

Even Sir Arthur Keith, one of the foremost evolutionary leaders of the world, finds no place for this recapitulation argument. In his "Human Embryology and Morphology" (p. 35), he writes:

"The pioneers of Biology began in the hope of discovering the stages in the evolution of the human body by accurate study of its development. It was expected that the ovum as it became transformed into the embryo, and the embryo as it changed into the foetus, would recapitulate man's evolutionary history. From what has been related in the last three chapters, it is plain *that we see no resemblance between the successive stages of the human embryo and the succession of types which compose the animal kingdom.*"

Professor Percy E. Davidson, in his book, "The Recapitulation Theory" (pp. 34, 25), writes:

"From these authoritative statements it appears that the *facts of embryonic resemblances fail to support recapitulation* in all three of its main implications. The order of *appearance of characters* is not uniformly, or even commonly, that required by recapitulation, which is first those representative of the order, and then, in succession, of the family, genus, species. *In the second place, embryonic resemblance in comparable stages does not vary directly with remoteness of kinship*, but shows often very great divergence from this rule, indicating unlike careers in lines of descent in the same group and therefore great diversity in the appearance of variation during development, at any period, and not only at the adolescent or adult end of ontogeny. *Finally, where resemblance does exist, it is not identity, nor even close resemblance*, implying that the effect of variation upon the same ancestral structure has not been the same in allied lines of descent, but has been productive of new structures, suggesting perhaps in broad outlines the ancestral structure, but still variant in every case, and essentially so."

Now what is the basis upon which this wrong conclusion rests? There is a perfectly obvious and satisfactory reason for the sim-

ilarity between the embryo stages of all high animals. In the nature of things it is impossible that there should be anything else. This resemblance in the primary days or weeks of development in utero should be considered as offering the slightest evidence of evolution or that man is the offspring of lower animals is one of the most grotesque instances of illogical reasoning that the world has ever seen. It postulates the false idea that similarity of physical form is proof of heredity and of direct genetic relationship.

Every schoolboy learns in his studies that all the higher animals start from a single fertilized cell, this cell, as we have already outlined, being formed by the union of two cells, one male and the other female. He also knows that these cells, whether they are ultimately to become star-fish, sea-urchin, beetle, butterfly, turtle, horse, chimpanzee or man, cannot at their commencement be distinguished from one another. This, however, does not mean that they are really identical in every respect but simply that we have not yet devised mechanical, chemical or physiological tests of sufficient delicacy to give us the desired information. Our ignorance is too great for this task. Yet we know there is a vast difference between each of these apparently identical cells because they invariably develop along certain definite lines into different and specific types of life. The qualities which make them different must be in the original cell, because there is no opportunity for the insertion of these characters subsequently.

However, there are some acknowledged differences, viz., in the size and number of the chromosomes occupying the nucleus of each type of cell. For instance, the number of these minute rods in man is forty-eight, in the frog fourteen, in the snail thirty-two, etc.

Professor Vernon Kellogg, in discussing Mendelism, which explanation of heredity states is "the true one," declares that "hereditary traits are represented in the germ cell by special physico-chemical determiners, chromosomes, or combinations of them." On pages 127, 130 of his recent book, "Evolution" he writes:

"The modern study of plant and animal cells, particularly of the germ cells, shows definitely that these determiners, called genes, are situated in small bodies called chromosomes, which lie in the cell nuclei. An elaborate study of the character and behaviour of these chromosomes has been made by Cytologists, with the result of revealing their enormous importance in the mechanism of heredity. . . The principles and the mechanism

Mendelian inheritance are well determined, and the facts of this inheritance and their explanation have carried us a long way in our attempts to reach the goal of being able to prophesy, with a high degree of confidence, what will be the *specific hereditary* outcome of meetings of plants and animals and men in which contrasting specific traits are involved."

The discovery of these chromosomes is of quite recent date. We are just beginning to know something of the "factors" in heredity. If our knowledge of these all-important "determiners" is so meagre, how can we deny the possibility of immense differences in these first cells which look alike but are so dissimilar?

The newly fertilized ova of dog, elephant, whale or man, are, as far as our knowledge goes, exactly alike, and with such remarkable resemblances, development must of necessity proceed for some distances before we can decide to which species or type it belongs. As Price says:

"There must be many constant characteristics in the early stages of their development wherein they would seem to run parallel to each other."

The developing cell passes through certain stages which have been given specific names by embryologists. Without going into unnecessary detail, it may be stated that all higher animal cells show stages of cleavage, blastoderm and gastrula. In each type these are identical, but following the gastrula stage there comes a gradual change in the cells, which now form distinct groups, in preparation for the various kinds of tissues belonging to differing species.

Why should *not* all these cells, beginning with the same form and size, run parallel in several of their early developmental stages? Those who believe in an omniscient Creator know that He used the only method possible to a perfect Designer—the best. Why should He change this perfect method for a less than perfect one in bringing to maturity any of the lower organic life forms? An alteration in method would display a disregard for the principle of economy and efficiency which would be quite incompatible with divine Omniscience and Perfection.

We will briefly describe the development of a cell. In all higher plants and animals we find the mass made up of a multitude of cells which are identical in appearance with the one-celled amoeba. These cells are small round bits of protoplasm, a substance which resembles egg albumen, transparent, homogeneous and apparently structureless. But it is "the most amazing combination of chemicals, plus

the life principle, that the imagination can conceive."

Inside of these cells is a condensed portion, a small dot called the nucleus, which divides with the cell as its growth proceeds. Very soon the wonderful rods called chromosomes appear and arrange themselves at right angles with the axis between the two nuclei. Then each chromosome splits in its long axis, one half going to each part of the dividing cell. When the cell pinches itself in two and division is complete, each half has a portion of the original nucleus and also one half the original chromosomes. This process continues until the growth is completed.

So the unicellular mass increases in size by this method of fission or division, whereby one cell breaks up into two, the two into four, four into eight, and so on. After the first few divisions, changes in structure become apparent and the different organs peculiar to each species appear.

In the very nature of things, there is bound to be a resemblance between the cells belonging to widely separated species for a certain period, or until development reaches a stage where differentiation begins—that is, the definite organs and the bodily form of each organism begin to manifest themselves. It could not be otherwise, in view of the fact that the primary cells of every life-form are alike in their external and visible characters.

Prof. George McCready Price, in his "The Phantom of Organic Evolution" (pp. 175, 176, 177), puts the matter clearly as follows:

"The wheelbarrow may be spoken of as the most 'primitive' of vehicles. Of course, there is no historical evidence to show that it really was the first form of vehicle, any more than there is evidence to show that the monorail form of railway was the first of its kind. But the wheelbarrow is the simplest of the vehicles in point of structure, and its chief characteristic is that it has but one wheel. The bicycle is next higher in the scale, the two-wheeled cart being of the same grade or stage of development, though quite independent in its 'evolution' from the one-wheeled form. The four-wheeled buggy may be placed next in the scale, though various forms of tricycle indicate divergent forms which ceased to progress any further. The buggy, however, grades up into the automobile and then into the six-wheeled locomotive, from that into the eight-wheeled, and lastly into the sixteen-wheeled type. The latter may be regarded as having evolved from the one-wheeled type, the changes shown in the size and character of its wheels and other parts being exactly what one would naturally expect, in view of its greatly changed environment and habits. Indeed, in each case mentioned above, we see a very remarkable adaptation in all the parts of the machine to the uses for which it was employed.

"But now, if we look into the methods of manufacture of any of these machines, we shall find that they closely parallel each other in their building, just as the various kinds of animals parallel each other in their embryonic development. And the reason is the same in each of these two groups, namely, *efficiency*. These various kinds of machines are built (when manufactured on a large scale) in the most efficient and economical way; and similarly we must suppose that the embryos of the horse, the chick, the guinea-pig, and man are each built in the best and most efficient manner possible, considering the final form or end-product. The few cases where the process seems to be of a round-about character, and not as direct as we might wish, are doubtless the most direct and efficient method, if we could understand all the facts. To think otherwise would be to assume a knowledge and a wisdom superior to that displayed by "nature," or really by the God behind nature.

"If we were to go the rounds of the factories where the various kinds of automobiles are manufactured, we should find much the same methods employed in them all. At a certain stage in their development, one cannot distinguish clearly between a Ford and a Rolls-Royce and a Cadillac, this resemblance being carried out in hundreds of details in the development of various parts.

"All this is exactly parallel to the many ways in which the developing embryo of man resembles that of the horse or the elephant; that is, for the very same reason, namely, *efficiency*. The men who are making automobiles, no matter what kind, are each trying to build them in the most direct and efficient manner possible, considering the end-products they have in mind. And in the earlier stages of the growth of these machines, the Ford resembles other cars much more closely than it does in its completed form, just as the first stages of the human embryo resemble the corresponding stages of the dog or the horse more closely than do the mature forms. . .

"In short, the recapitulation theory as an argument for organic evolution was founded on ignorance and deceptive comparisons; it has now outlived its popularity among those evolutionists who feel obliged to depend henceforth upon honest arguments to promote their theory. To continue to use the recapitulation argument as it was used by Haeckel and Darwin can no longer be regarded as an indication of intellectual honesty."

To give the theory any value whatever the whole alleged evolutionary process must be *assumed* to be true. This is the situation: Certain embryonic changes in the human foetus, incidental to natural growth and occurring only during the first few weeks of intra-uterine life, are said to represent the evolutionary life-history of the race. About this life-history nothing is positively known which would lead us to believe that there has been a gradual climbing through an interminable number of distinctly different species from lower to higher, as evolution demands. These changes are imperfectly understood, and, at best, are only superficial resemblances between

the early human embryo and the early embryos of animals.

Let us ever bear in mind that *all* organisms begin their existence as one cell. These various specific cells are *apparently* identical, but, as we know, radically different in structure, form and plan. Only by overworking an unscientific imagination can we perceive in the developmental change anything like a series of definite types of lower life-forms.

If it had not been assumed at the outset that evolution is already proven, men would never find in the embryo such a graded series as the embryologists assure us may be found. How, we ask, can this imaginary series of embryo stages be taken as convincing proof of a hypothesis which is *assumed* to be fact in order to provide a foundation for the imaginary recapitulation series, which in turn is offered as evidence for the hypothesis? This is reasoning in the so-called "vicious circle" with a vengeance. It is certainly unjustifiable to present an argument as proof when the argument itself is founded on a supposition, which happens to be the very idea on behalf of which the so-called "proof" is tendered.

Evolution requires a large number of stages between the original hypothetical protoplasmic cell and man. Yet, the evolutionists admit many important gaps in the ancestral line which, as they suppose, is disclosed by embryology. If recapitulation actually occurs, why does nature omit so many of these connecting links?

The devotees of this theory of man's animal ancestry deny miracles. But, strange to say, after making this assault on Omnipotence, they ask us to accept as proven one of the most staggering miracles which the human mind can conceive. We are informed that evolution has required countless millions of years to produce a man, the process passing through an almost interminable series of stages. But in a few short weeks of intra-uterine life, nature condenses and epitomizes in an embryo three inches long all former stages which demanded these endless millenniums to perfect.

This is a biological marvel which strains our "simple" faith far beyond the breaking point. It would seem that only the scientific (?) imagination is equal to such a gigantic task!

We are constantly reminded by our scholarly opponents that the Fundamentalist position is viewed by them with considerable condemnation. They deplore our "ignorance," which they represent as both great and wilful

According to them, we are more to be pitied than blamed. Well, notwithstanding, the conviction will persist in obtruding itself that we must repudiate, evolution and all its works, not because we are ignorant of or blind to facts, but, rather, as the result of our canvass of all the available evidence which modern science has produced. Having carefully examined both sides of the question; having

heard the negative judgment of many eminent scientists who are unalterably opposed to the theory; having noticed the impassable differences of opinion held by various evolutionists, common sense science, reason, and simple honesty forbid our acquiescence in the evolution hypothesis, whether based on geology, zoology or biology.

First Forms of the Apostles' Creed

By Professor John Alfred Faulkner, D.D., Madison, New Jersey

IT is the opinion of the very "liberal" historian, Harnack, that the substance of what we call the Apostles' Creed, as it existed in Rome (The Old Roman Creed) goes back almost to 150 A.D., and it is the opinion of another equally "liberal" and distinguished writer, Kattenbusch, who is the author of two large volumes on the history of the Creed (the greatest work on the subject since the path-breaking investigations of Caspari), that our Creed goes back to about 100. That is, within echo of the time that the apostles themselves, and especially John, were upon the scene.

As I said before, some common definite statements of faith were absolutely necessary for the missionary work of the Church. That they existed is abundantly shown in the New Testament. Of course they would only gradually consolidate themselves into our Creed, but the latter is so admirable in what it says and what it omits that it is probably the survival of the fittest of several statements more or less similar, because we know that every local Church had the right to have its own Creed, just as every Congregational Church had and has, and some of the ancient Churches exercised this right.

And as we saw in the New Testament, Christians were not left to their fancies or subjective preferences as to what they might believe—the many colored rainbows of Gnosticism were too fascinating for that (outside the general necessities of instruction in intelligent faith)—so as we leave the New Testament there occur hints of a common faith morally (though not legally) imposed.

Ignatius, Bishop of Antioch (110-117), that holy and devoted martyr, through whose words there still runs a living fire, warns the Magnesians against "falling into the snares of vain doctrine," but that on the contrary they

must be "fully persuaded concerning the birth and the suffering and the resurrection [these words all have the article in the Greek] which took place in the time of the governorship [literally, hegemony] of Pontius Pilate. For these things were truly and stanchly done by Jesus Christ our Hope, from which hope may none of you be turned aside" (Sec. 11).

Ignatius was writing against the Gnostics who so despised the bodily as over against the spiritual that they denied the reality of Christ's body and His suffering in it.

"Be ye deaf therefore when any man speaketh to you apart from Jesus Christ, who was of the race of David, who was the Son of Man, who was truly born and ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of those in heaven and those on earth and those under the earth; who was truly raised from the dead, His Father having raised Him, who in like manner shall so raise us also who believe in Him—His Father, I say, will raise us in Christ Jesus, apart from whom we have no true life" (*ad. Trall.* 9, Lightfoot's transl.).

Also the remarkable passage in Sec. 1 of his letter to the Smyrnaeans:

"Ye are established in faith immovable, being as it were nailed on the cross of the Lord Jesus Christ, in flesh and in spirit, and firmly grounded in love in the blood of Christ, fully persuaded as touching our Lord that He is truly of the race of David according to the flesh, but Son of God by the Divine Will and Power, truly born of a Virgin and baptized by John that all righteousness might be fulfilled in Him, truly nailed up in the flesh for our sakes under Pontius Pilate and Herod the tetrarch (of which fruit we are, that is, of His most blessed passion); that He might set up an ensign to all the ages through His resurrection, for His saints and faithful people, whether among Jews or among Gentiles, in one body of His Church" (Lightfoot, *The Apostolic Fathers*, page 156).

See also the almost-definition in Ignatius, *To the Ephesians*, Sec. 7:

"There is one only physician, of flesh and of spirit, generate and ingenerate, God in man, true

Life in death, Son of Man and Son of God, first possible [capable of suffering and therefore of death] then impossible, Jesus Christ our Lord."

In Sec. 9 he brings in the Holy Spirit in the same sentence with the Father and Christ.

Here there is no formal creed which runs like our Apostles', which shows, I think, that before 117 the Church in Antioch had no regular creed in our sense.

But it has definite beliefs which remind us of points in our Apostles': Mention of (1) God the Father; (2) Jesus Christ, Son of God; (3) Son of the Virgin Mary; (4) Crucified under Pontius Pilate; (5) Raised from the dead; (6) The Holy Spirit; (7) Holy Church, catholic, as it is to consist of Jews and Gentiles.

Here are the most important parts of the Apostles' Creed, without that creed perhaps being yet confessed in the form we are familiar with. These seven are in our Creed.

Beside these there are interesting items: (1) Christ of David's line. (2) Death of Jesus a universal fact, witnessed to in heaven, earth and hades. (3) Our faith and all our hope is in Christ's death (expression very realistic, every Christian being "nailed on the cross of the Lord"; we are the "fruit of His most blessed passion"; no theory of reason for that death, but a vivid conception of its tremendous importance). (4) Our love also from the same source, "love in the blood of Christ." (5) Christ the only source of life. (6) His resurrection declared His eternal significance ("ensign unto all the ages").

The same absence of creed in our form is seen in the little manual of Christian ethics and of ecclesiastical order called "The Teaching of the Twelve Apostles" (probably 110-125, Syria or Egypt), though we do have the baptismal formula (if we call it a formula) of Matt. 28:19,20.

The Apology of Aristides of Athens, about 125, was discovered in Syriac and first published in 1891. Here again our Apostles' Creed is not quoted (perhaps there was no occasion in a defense of Christianity for the heathen); the nearest to it is in chapter 2: "The Christians trace the beginnings of their religion from Jesus the Messiah. He is named the Son of God Most High. And it is said that He came down from heaven in the Holy Spirit, took flesh from a Hebrew virgin, and the Son of God lived in a daughter of man. He was pierced by the Jews, He died and was buried. After three days He arose and ascended to heaven."

J. Rendel Harris has pieced together the

statements of Aristides as follows:

"We believe in Almighty God, the Creator of heaven and earth,
And in Jesus Christ His Son,
Born of the Virgin Mary,
Killed by the Jews, died and buried,
Arose from the dead on the third day,
Ascended into heaven,
And will come again as Judge."

(And in resurrection of the flesh and the future life, Greek text.)

The Epistle of Barnabas (80-130) has the same echoes of those common beliefs gathered in our Creed, but he had no occasion to quote any confession as such. "If the Son of God being Lord and future Judge of quick and dead, suffered that His wound might give us life, let us believe that the Son of God will not suffer except for our sakes" (Sec. 7). "He endured that He might destroy death and show forth the resurrection of the dead for He must needs be manifested in flesh" (Sec. 5). "He renewed us in the remission of sins" (Sec. 6).

The Epistle of Polycarp (about 140-150) speaks of "God Almighty and Jesus Christ, our Saviour." "Our Lord Jesus Christ," stereotyped expression, "Him which raised our Lord Jesus Christ from the dead, and gave unto him glory on a throne at his right hand . . . who cometh as judge of quick and dead" (1 and 2). "Now may the God and Father of our Lord Jesus Christ, and the Eternal High Priest Himself, the Son of God, Jesus Christ (Lat. translation; the Syriac translation has 'the God Jesus Christ') build you up in faith and truth" (12).

The Shepherd of Hermas, which sprang from Rome about 140, and had high honor in the second century, was insistent on the faith of which our first article of Apostles' Creed is the pregnant expression. "First of all believe that God is one, even He who created all things, set them in order and brought all things from non-existence into being, who comprehendeth all things, being alone incomprehensible." (I believe in God the Father Almighty, Maker of all things.) See Mandate 1.

In Similitudes 5:5 he speaks of the Son, in Sec. 6 of the "Holy Pre-existent Spirit," but in terms which have made scholars wonder how far he intended to distinguish the Spirit from Christ, as though he were speaking with intentional ambiguity, as they sometimes did in the third and fourth centuries with the *Disciplina Arcani*, the Instruction of the Secret.

In a covert way the resurrection of the body ("flesh") is referred to in Similitude 5:7, forgiveness of sins plainly in Mandates 3 and 4 and holy Church in Vision 1:1 and 3.

The philosopher and apologist, Justin Martyr, writing 139-150, knew the elements of our Creed, the very wording of parts, as for instance, when he is speaking of something else (not of a creed): "This very Son of God, who is the firstborn of every creature [he is called Lord of Hosts a moment before] who became man by the Virgin, who suffered and was crucified under Pontius Pilate by your nation [in 1 Apology 61 he says, 'crucified under Pontius Pilate'], who died, who rose from the dead, and ascended into heaven" (Dial. Tryph. 85). "In the name of Jesus Christ crucified under Pontius Pilate, governor of Judea" (30). "He became man, was crucified, ascended up to heaven, comes again to earth, and ought to be worshipped" (38).

Justin says that the Christians were taught before baptism, but he gives no particulars. When the facts of our Apostles' Creed were so well known to him and even in their very wording, it is not an unnatural conclusion that by his time those facts were taking the familiar form. Not only the chief articles, God the Father and the Son (whom Justin also calls God, *Dial.* 76 at end), but also Holy Spirit, the Miraculous Birth, Forgiveness of Sins, Second Coming and Judgment, Resurrection of the dead and Eternal Life, are well known to Justin. (1 *Apol.* 13,52,61, 65; *Dial.* 34,38,45,116,132,139.) (I am indebted to Beaumer's, *Das Apostolische Glaubensbekenntnis* 1893, p. 138 and notes, for the references.)

Irenaeus, Bishop of Lyon in Gaul, pupil of Polycarp, who was a pupil of Apostle John, wrote his famous book "Against Heresies" at about 180. Over against them he deliberately gives the faith of the Church, on a framework of the Apostles' Creed which I italicize (with slightest variation from our text) with comments or enlargements of his own.

He says that the "Church dispersed through the whole world even to the ends of the earth, has received from the apostle and their disciples this faith: *In one God, the Father Almighty, Maker of heaven and earth, and the sea and all things that are in them; and in one Jesus Christ, the Son of God, who became incarnate for our salvation; and in the Holy Spirit who proclaimed through the prophets the dispensations, the advents, and the birth from a virgin, and the passion and the resur-*

rection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus our Lord, and His manifestation from heaven in the glory of the Father 'to gather all things in one,' and to raise up anew all flesh of the whole human race, in order that to Christ Jesus our Lord and God and Saviour and King, according to the will of the invisible Father, every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess to Him, that he should execute just judgment toward all; that He may send spiritual wickedness and the angels that transgressed and became apostate, together with the ungodly and unrighteous and profane among men into eternal fire; but may in the exercise of His grace confer immortality on the righteous and those who have kept His commandments and have persevered in His love, some from the beginning and others from their repentance, and may surround them with everlasting glory" (*Contra Haer.* 1:10,1).

"This Rule of Truth which we hold is that there is one God Almighty, who made all things by His Word, and fashioned from non-existence the existent" (1:22,1). "The disciple of the Lord [John] desiring to put an end to all such doctrines [as those of certain Gnostics he had been referring to], and to establish the Rule of Truth in the Church, that there is one Almighty God, who made all things by His word, both visible and invisible; showing at the same time that by the word through whom God made the creation, He also bestowed salvation on the men included in the creation—thus commenced his teaching in the Gospel, 'In the beginning,' etc. (3:11,1).

Clement of Rome [in his "most powerful letter" to the Corinthians] "exhorted them to peace, renewed their faith, declared the tradition which it [the Church in Corinth] had lately received from the apostles, proclaiming the one God, omnipotent, the Maker of heaven and earth, the Creator of man . . . the Father of our Lord Jesus Christ was preached by the Churches" (3:3,3).

"Preserving the ancient tradition, believing in one God, the Creator of heaven and earth and all things therein, by means of Jesus Christ the Son of God, who because of His surpassing love toward His creation, condescended to be born of a virgin, He himself uniting man through himself to God, and having suffered under Pontius Pilate, and rising again, having been received up in splendor, shall come in glory, the Saviour of those

who are saved, and the Judge of those who are judged, sending into eternal fire those who transform the truth, and despise His Father and His advent" (3,4,2).

"He [the spiritual man] has full faith in one God Almighty of whom are all things; and in the Son of God, Jesus Christ our Lord, by whom are all things, and in His dispensations by which the Son of God became man; and in the Spirit of God who furnishes us with a knowledge of the truth and has set forth the dispensations of the Father and the Son, in virtue of which He dwells with every generation of men, according to the will of the Father" (4,33,7).

Here we have the Apostles' Creed almost in the form we know it, and the other parts of it presupposed or stated in different words, and this given as a matter of course by one who as a witness for the whole Church lived at the centre, in whom a living undisputed universally attested tradition from the apostles was embodied.

Our Apostles' Creed may be true or false, but whether true or false, we are as certain as we can be that it was universally believed by primitive Christians up to 180, and that it rested on apostolic witness.

That does not mean everything. For instance, there is no mention of justification, regeneration, baptism, Lord's Supper, etc. But it means something. It means that supernatural Christianity was taken as true by early Christians, actual incarnation—not simply "revelation"—of the pre-existent Son of God, His deity, His supernatural birth, His resurrection, the consequent resurrection of our bodies ("flesh"), His Coming at the end, and the moral order of the universe as judged by Him.

It means more. Having so much of apostolic and supernatural Christianity you cannot be indifferent to the rest. If Birth, Resurrection, Ascension are true, the other miracles recorded in the Gospels are true. The large includes the small.

Of course that means that miracles, doctrines, etc., of the Gospels not mentioned in the Apostles' Creed are worthy, fit in with the rest, and are covered with the same witness. For though we have faith, faith is not credulity, irrationality, nonsense. (If any of our readers have trouble with Christianity as miracle, I hope it is not out of place to refer to my Chapter III in *Modernism and the Christian Faith*, 2d ed. 1922.)

But the Apostles' Creed guarantees Chris-

itanity as supernatural religion, and is itself guaranteed by the universal witness of apostolic and post-apostolic church up to 180 at least.

But one more witness ought to be called. The testimonies thus far are of Greek Christianity. This is inevitable, because all of the early literary remains of our religion until about 200 were in Greek.

But you say Christianity was from the Jews. Yes. Every partially educated Jew however, in Christ's time and long after wrote Greek. That was a Godsend. For look with Greek Christian teachers could express Christianity with a precision and accuracy impossible in any other language, with all its spiritual and finer qualities coming to their rights, and yet with no injury to the legal, external elements. And with Greek they could address every intelligent person in the then known world, and the latter of course could interpret to the others.

But by the year 200 it was necessary to use Latin also, and especially in the new Rome (if it might be so called) in North Africa—that is, Carthage, Utica, etc. And God had prepared a man there just for the time, a man of genius, incomparable intellectual force, range of learning, and of intense Christian convictions: Tertullian, lawyer, rhetorician, presbyter. As the others spoke for the Greeks and the East, whence Christianity sprang, so he spoke for the Latin and West—and they gave one voice.

In 199, Tertullian wrote an important book, *On Prescription Against Heretics*.

"Now with regard to this Rule of Faith, it is this: There is *one only God, the Creator of the world*, who produced all things out of nothing through His own Word, first of all sent down. This Word is called His Son. Under the name of God He was seen in divers manners by the patriarchs, heard at all times in the prophets, at last brought down by the Spirit and power of the Father into the Virgin Mary, was made flesh in her womb, and being born of her went forth as Jesus Christ. Thenceforth He preached the new law, and the new promise of the Kingdom of Heaven, worked miracles, *having been taken away into the heavens, He sat at the right hand of the Father*, sent instead of Himself the power of the Holy Spirit, to lead such as believe; *will come with glory to take the saints to everlasting life and heavenly promises, to condemn the wicked to perpetual fire, after the resurrection of their flesh*. This Rule was taught by Christ and is questioned by no one except heretics" (referring especially to Gnostics).—*De Praescr Haer.*—13.

Again, after saying that Christ is Truth, not custom, that truth is ancient and eternal and heresies novel, Tertullian goes on:

"The Rule of faith is altogether one, alone, immovable and irreformable. The Rule, that is, of believing in one only God omnipotent, the Creator of the world, and His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised again the third day from the dead, received into the heavens, sitting now at the right hand of the Father, destined to come to judge the quick and the dead through the resurrection of the flesh and all"—*De Virginibus Velandis*, 1 (A. D. 203-4).

Tertullian goes on to say that while this law of faith is constant, discipline and conversation may be corrected, grace for God ever advances, and He whom he calls the "Vicar of the Lord; the Holy Spirit, the Paraclete, continues his office which he defines as the direction of discipline, the revelation of the Scriptures, the re-formation of the intellect, and advancement toward better things," as nothing is without stages of growth.

Apparently this is not revealing new religious truth or doctrine, because he calls the Spirit's office his "administrative office," and

at any rate excepts from change what he calls the Rule of Faith, quoted above.


But revelation of the Scriptures, as under the charge of the Spirit, certainly implies increased knowledge of what the Spirit teaches in those Scriptures, and that leaves the door open for larger truth, providing it does not do away with that "one, immovable, irreformable Rule of Faith."

That Rule came to be expressed in what we call the Apostles' Creed, put together by inevitable evolution of historical forces beginning in the first century—forces, such as need of instruction of converts, of a baptismal confession and of a brief and handy bulwark against Gnostic errors.

You might call it a Creed of Facts, not of doctrines in the later theological sense. But those facts were the mother of doctrine, they were the foundations of Christianity, the "master light of all its seeing."

Fosdickism in the Ladies Home Journal

By Dean William Edward Biederwolf, D.D., Winona Lake, Indiana

 R. Harry E. Fosdick has a lengthy article in the September issue of the *Ladies Home Journal* in favor of Evolution. It is, of course, in keeping with what all such defense of Evolution must necessarily be—long on surmise and short on logic.

Dr. Fosdick says, "Man is what he is no matter by what route he came." Well, we wonder what he thinks man is. If where he came from and where he is going has nothing to do with what he is, Dr. Fosdick is quite right. But just here is the crux of the whole thing; for if Evolution is subversive of Redemptive Christianity and can be proven to be true, it matters little indeed what a man is and less where he came from and whither he is bound; eat, drink, and be merry, for tomorrow it's all up with old dog Tray.

Dr. Fosdick argues Evolution from the evidence of Paleontology. No, he doesn't argue it; he merely says it proves the case for Evolution. Paleontology is the evidence we get from the fossil remains of plants and animals.

But doesn't Dr. Fosdick know that the record of fossils when examined is found to bear heavily against Evolution? Doesn't he know that the very same animals found in the early geological eras are, many of them, in existence today without substantial change in struc-

ture or in habits? Doesn't he know that the earliest geological fossils show the lower and the higher forms of life existing side by side?

What did Mr. Huxley mean by saying, "The evidence of fossiliferous rocks negatives the doctrine of Evolution"? What did Sir Robert Murchison, one of the most stubborn of evolutionists, mean by saying, "I know as much of nature in her geological ages as any man living and I fearlessly say that our geological record does not afford one syllable of evidence in support of Darwin's theory"? Didn't these men know as much about it as Dr. Fosdick does?

Oh, you say, these men are dead. Yes and so is Moses dead, but nobody today has been able to improve on the Ten Commandments. Fosdick, and Shailer Matthews, and all the rest of the present-day evolutionary iconoclasts will be dead some day too, but wisdom is not going to die with them.

While we have living witnesses to the same effect, there isn't a single data that the present day has in its possession that these mighty scientists who have died in the last quarter of a century did not have as well.

Then, Dr. Fosdick argues for Evolution from Embryology. He doesn't argue; he merely says it proves the case for Evolution. They claim that man has come from a single proto-

plasmic cell up through the fish and the snake and the brutes to what he now is, and that the human embryo does the same thing during the nine months it is in the womb. That is, the embryo does in nine months what it took the protoplasmic cell 306,000,000 years to do, according to Darwin. That is sure going some; and yet, *mirabile dictu*, they say that they do not believe in miracles.

But granting that Evolutoin is true, doesn't Dr. Fosdick know that the first half of its history is not even hinted at in the embryo's development? Doesn't he know that the embryos are *not* all alike, as this theory demands they must be. Doesn't he know that living scientists are much disagreed as to the certainty and the value of this inference? Doesn't he know that Prof. Conn says, "The parallelism is largely a delusion"? and that Carl Vogt, who long held the inference to be true, says, "It is absolutely and radically false"? And both of these men are strong Evolutionists.

And then Dr. Fosdick argues from Comparative Anatomy and says its evidence favors Evolution. He says that man has in common with other animals many bones and muscles and organs that are somewhat alike. But the same argument would prove that a wheelbarrow developed into a cart and then into a locomotive and then into a gas-eating jitney because they all have wheels. Why shouldn't a man have been made on the model of the lower animals? He has to walk and work and eat and propagate in the same way.

Then again, Dr. Fosdick argues from the rudimentary organs of a man—what he calls "left-overs"—that once were useful. He says that you can feel at the end of your spine what is left of the tail you used to have. He says, "Feel that cartilaginous point on your ear; that proves you were once an ape." He says there are 180 of these "left-overs."

But doesn't Dr. Fosdick know that many of these so-called rudimentary organs, once thought to be useless "left-overs," have been found to fulfill most important and definite functions? Doesn't he know that his argument proves too much for his theory? If these rudiments are of no use they should, according to the theory of Natural Selection, have disappeared, as Huxley pointed out; and if they are of any use every one of them is an argument for design on the part of an intelligent Creator who placed them there. Doesn't Dr. Fosdick know that in all that has ever been said or written on this point there isn't a single strictly scientific statement that will

bear out this ingenious and interesting conjecture?

Then once more. Dr. Fosdick argues from the famous blood-test experiments in which the ape-manologists fairly revelled a few years ago. The blood of a dog injected into the veins of a horse will kill the horse, but the blood of a man injected into the veins of an ape practically no reaction whatsoever. Therefore the dog and the horse are not related by blood, whereas man and ape are blood relatives by the same inference.

But doesn't Dr. Fosdick know that the blood of a horse injected into the veins of a man gives a reaction quite as feeble as the blood of a man injected into the veins of an ape? Therefore if the experiment proves, as Dr. Friedenthal says, that man is not only descendent of an ape but that he is a genuine ape himself, it likewise proves that he is a genuine horse. The same thing is true of a goat and many another mammal. If science classified knowledge a man must be uncritically gullible to swallow hook, line and sinker unscientific pabulum of a sort like that we have just mentioned.

One grows weary of this everlasting balancing of *probabilities*, especially when he has the sure Word of God in his hand. Up to date the best that Evolution can do is to present its formidable array of "ifs, perhapses, probablys and it-may-be-sos." Nothing certain. And I am reminded of the story of the students of certain theological seminary. An Episcopal Rector was asked to pray for them. He searched his Prayer Book through and found only one he could find that seemed at all appropriate was "A Prayer for those at sea."

* * *

Grouch Caused by Bad Heart

As a surgeon entered a Methodist hospital recently his first remark to the Methodist minister who was visiting there at the time was "I have a grouch on this morning; don't feel like working; things aren't going right." Upon being questioned as to the cause, he replied: "Grouch is heart trouble; that's all it is. No man with a good working heart, heart filled with God, can ever have a grouch. I find it so in my case, and I have studied the cases of others. You Methodists, you preachers have the only solution for grouch, and that is Christ." That isn't a bad sermon—fact, it is a good one. It is truth, unadulterated. Grouch and God can't live together in the same heart.

The Mosaic Account of Creation

An Exegetical Study

By the Reverend Nahum Wesley Grover, Oberlin, Ohio

Part Three

The Origin and Divine Kinship of Man

BY the edict of the one omnipotent, omniscient God the work of creating this wonderfully constructed and embellished world was now practically completed and awaited its occupant. "And God said, Let us make man." This proposition is entirely different from the edict to the earth and waters to "bring forth." In this work God is to have a *direct personal* part; "Let us make man," indicating deliberation, and proving that the being He proposed to create was of supreme importance of special distinction. The expression, "Let us," suggests the idea of a Triune God. "That the Old Testament," says Lange, "knows nothing of a divine trinity is not true, although the trinitarian idea unfolds itself only germinally in the Old Testament." The plural is repeated in the expression, "in *our* image," "in *our* likeness." This seems to point to a germinal view of a real distinction in the divine personality. However, the doctrine of the Trinity does not concern the question now in hand, and is only suggested here to show the divine unity of the Holy Scriptures.

"The original word 'Adam,' for man, is from a root signifying 'to be red,'" says Dr. Bush, "and is closely related to the Hebrew word for *blood*, which is the seat of vitality (Gen. 9:4), and which gives to the Caucasian race, to which the Jews belong, their ruddy blush or complexion." Josephus says, "Man was called Adam, which in the Hebrew tongue signifies 'one that is red,' because he was formed out of *red earth*, which is virgin or true earth." The term is also the generic name for the whole human race.

Concerning the terms, "image" and "likeness," it would seem that "likeness" refers more especially to the moral and spiritual attributes of the Godhead, the invisible characteristics of the Divine Being; while "image" may refer to the manifest powers or qualities of the Godhead, the powers that exhibit themselves in some tangible way, such as the power of creating or fashioning and vitalizing

things, the power of authority and of freedom of choice.

"And God created man in His own image; in the image of God created He him; male and female created He them." "And God said, Let them have dominion over every living thing that moveth upon the earth." This is the crowning fact and act in the sublime record of the creation. It stands alone in dignity of expression and august authority.

"The narrative of the origin of man," says Lewis, "and the particulars given respecting the female, her origin and established relation to the man, is stamped with a conspicuous individuality. If any fact in the record of the creation is clearly revealed beyond any doubt, it is that the origin of the present human race was from a single pair. It is equally clear that the origin of man, as man, was special and peculiar."

It should be remembered that whatever follows the creation of the vital principle may be properly termed development, or growth, yet dependent on the constant plan of the life-giving power through the vital principle, as the electric car is dependent for its progress on the continuous flow of the electric current from the power-house through the wire conductor. This is true concerning the physical organization of man. It is the development of a distinct life-giving principle created expressly for producing an organism for the indwelling of a higher life than that of a mere animal. The record clearly indicates that the period in which the mere animal creatures were developed was indefinite. "But the language here seems to imply," says Lewis, "an *immediate* formation of the material nature of man, as though he were wholly severed from all physical connection with any previous creatures. Still, the mention of the 'dust of the earth,' as the material from which the body was made, would indicate the use of some previous laws or forces in its development."

Yet man's physical origin, whatever it may be, is of minor importance. It does not make *himself* a growth, a development. "Humanity proper, or the human *proprium*," says Lewis, "did not grow, was not the work of nature, but had a supernatural beginning."

There is no way of estimating the time intervening between the creation of the animals and that of man. Still, as to his *corpus*, man "is of the earth, earthy," and is thus allied with the animal kingdom. The real beginning of humanity cannot be determined from single words or phrases. It is the result of the combined force of the whole context and of the emphasis laid upon certain parts. Man, say the Scriptures, "became a *living soul*." "But the animals also," says Lewis, "are styled *nephesh hayya*, *breath of life*, or *soul of life*, or *living soul*. As far, then, as this phrase, *nephesh hayya*, is concerned, we could predicate of man no superiority of origin or of psychological rank above the beast."

In the Hebrew account, however, the emphasis is not on the word for life, but on the *manner of producing life* or of organizing life. The crucial matter is that *God breathed* into him the *nephesh hayya*, and man *became* a living soul. The word for life here is plural, *hayyim*, meaning living lives, the combination of the divine and the animal natures. At that moment man became the offspring of God, endowed with spiritual life and personality.

The animation of the other living creatures was from the earth, by the vivification of the spirit in nature which was imparted by the brooding, life-giving, life-sustaining Spirit, as mentioned in Gen. 1:2, and which is the source of the development of all physical vitality. In this way life was organized and is perpetuated. The animating life of nature is constantly flowing forth from the earth and returning to it. It ebbs and flows under that same influence that organized the mighty movement.

The Scriptures teach, as usually interpreted, that an animal, when it dies, returns, body and soul (or animating force), to the earth from which it received its seminal *principium*, because it has in itself no divinely constituted personality. But when man dies, he is "gathered unto his fathers." "The dust returneth to the earth as it was, and the spirit returneth unto God who gave it." The soul of man (here used in the sense of his physical animation), also goes to the earth to await the call of the Lord for "the redemption of the body" (Rom. 8:23; 1 Cor. 15:35-39). Thus man is completely differentiated in origin and destiny from the lower animal creation.

The work of man's creation may be scientifically summarized by admitting reverently that God created the vital principle for pro-

ducing the animal creature desired, and so it fertilized the dust of the earth, and so the earth germinated it and fostered its development, until there appeared on the bosom of mother earth the being desired, and God immediately breathed into its nostrils the breath of life, and it became a *living soul*, a rational child, a human being endowed with a divine as well as an animal nature. Thus man was "created in the image and likeness of God."

This, then, is the method which God adopted in creating this world and all things pertaining to it; this is the order of procedure; these are the facts revealed in the Mosaic account of the creation. The Scripture narratives which follow this account furnish an overwhelming proof of its validity.

The God who is infinite in all his attributes is able to make Himself known to His rational creatures by His works and words. He created man in His own image, condescended to walk and talk with him. He did so with the first man, Adam. Afterward the record says, "Enoch walked with God three hundred years and begat sons and daughters." "Noah walked with God." God called Abram from his father's house and kindred in Chaldea, and he went into a strange land, and promised to make of him a great nation and a great name, the promise still being fulfilled; his name has become great; he is called the "friend of God" and the "father of the faithful." God called unto Moses out of the burning bush in the wilderness, and said, "I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob," and He said, "I will send thee unto Pharaoh that thou mayest bring my people Israel out of Egypt; certainly I will be with thee." And He empowered Moses to work miracles to convince the people that he was sent by the God of their fathers. They were led out of the land of bondage, and when encamped near Mount Sinai, "God spake unto Moses from the top of the mount amidst thunder and lightning," and called Moses up to the top of the mount, and he was in the mount forty days and forty nights."

There seems to be conclusive evidence that God then and there revealed to Moses, not only the moral law written on tables of stone, but the facts concerning the creation of the world and the legislative and historic matters as narrated in the Pentateuch (Ps. 1:3; Mal. 4:4; Luke 24:27; Acts 37:38). No other description of the creation has ever appeared in the literature of the world that bears a

comparison with the Mosaic account in dignity of style, in logical development of subject, and in evidence of its authenticity.

Why is it that those claiming scholarship reject such evidence? It may be because man is naturally prone to make the fatal mistake of substituting reason for faith and testimony, like doubting Thomases, who insist on seeing before believing. When Jesus appeared to Thomas, Thomas believed in His resurrection as a tangible fact, his reason was satisfied, although he was unable to understand how it would be effected. To account for the existence of the variety of colors in a flower challenges the logic of the scientist. How infinitely more to account for his own existence, and that of the world in which he lives! These are facts which demand acceptance by faith. "By faith," says the Apostle, "we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear" (Heb. 11:3).

Our subject has been treated from an *a priori* standpoint—from cause to effect. It may be advantageous to consider briefly the origin of man from an *a posteriori* viewpoint as a proof of the problem. The scientist himself constitutes the best premise in reasoning from effect to cause for the origin of man. He considers himself a real personality. He possesses powers peculiar to himself and to his fellowmen. He discovers the laws and forces of nature and utilizes them. He determines the law of gravitation from the waterfall, the power of steam from the tea-kettle, of electricity from the thunder-clouds, the buoyancy of the air from the hawk circling in quest of prey. What wonders have been wrought, what wealth has been acquired, in the utilization of these forces, to say nothing of numerous other powers of diverse value! Man's power of invention and of authority over all animate things of nature, his self-consciousness and freedom of choice, all belong to his unique personality. His offspring possess the same qualities in varied degrees in their personality. The scientist himself is the offspring of parents endowed with a like personality. Tracing the lineage back to the first man in an *a posteriori* manner, it follows that the first man must have been the offspring of a Being of similar personality. The Law of Biogenesis is that "there can be no life without antecedent life." As the Scriptures furnish the only reliable record known to man of the origin of life in

the universe, it seems reasonable, and hence scientific and philosophic, to accept the positive, unqualified statement of the Scriptures that "God created man in His own image, in the image of God created He him; male and female created He them." This God who walked and talked with the first man, and who revealed himself in a special manner to Moses and the prophets, said to Isaiah, "I am the first, and I am the last; and beside me there is no God. I am Jehovah that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth. Fear ye not, neither be afraid; have I not declared it unto thee of old, and showed it, and ye are my witnesses" (Isa. 44:6; 48:24).

One shrinks from drawing a contrast between the stately and succinct Mosaic account of the origin of man, and the theory of evolution, which claims that man was evolved from a brutal ancestry. The most of us take pride if we are, in the course of providence, descendants of upright or distinguished ancestors. To attribute our origin to *earth* instead of *Heaven*, to an imaginary, impersonal *energy* to which is applied the term God as symbol, instead of the Almighty, All-Wise personal God, who walked and talked with the first man, and revealed Himself in a special manner to Moses and the prophets, is not in harmony with right reason. To substitute the untenable evolution theory of man's origin for the lofty and inspiring Mosaic record is like substituting darkness for light.

David, the Psalmist, in speaking of man, said, "O Jehovah, thou hast made him but little lower than God; and crownest him with glory and honor" (Ps. 8:5, R.V.). And this uplifting tribute agrees with the crucial statement of Genesis that the progenitors of the human family were immediately created in the divine similitude.

(Concluded)

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The Champion for 1926

We just have a letter from one of our enthusiastic friends telling us how he looks forward for the next issue of the CHAMPION—and how much he appreciates it, and how it seems to him each new arrival is the best!

That's fine—and heartening!

Just one promise for 1926! The CHAMPION *must progress!* Watch for the January number!

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter X



T the tenth meeting, passages of Scriptures were presented by Miss Rysen, George Argent, and Fred Leges, respectively, in order as follows:

Josh. 10:42, "*And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for them.*"

Josh. 11:18, "*Joshua made war a long time with all those kings.*"

Said the pastor, "A glance at the contexts will at once dissipate the apparent contradiction. 'All these kings and their land,' refer to the kings of Jerusalem, Hebron, Jarmuth, Lachish, Gezer, Eglon, Libnah, and Debir, and their principalities, mentioned in the tenth chapter. If you will look at a map you will see that they all belong to the *southern part* of the country. This is Joshua's conquest of lower Palestine, a swift, devastating campaign that lasted about a year."

"The second text," said the pastor, "refers to the *northern* campaign, which lasted some five or six years. Understanding that the reference is to two different sections of the country and to two different campaigns, the 'discrepancy' at once disappears.

The next difficulty, presented by George Argent, was from his old friend (?) Professor Henry Preserved Smith, and found in *Biblical Scholarship and Inspiration*, p. 104.

2 Chron. 14:2-5, "*And Asa did that which was good and right in the eyes of the Lord his God; . . . also he took away . . . the high places.*"

1 Kings 15:14, "*But the high places were not removed; nevertheless Asa's heart was perfect with the Lord all his days.*"

Said the pastor, "This is a 'discrepancy' for which Professor Smith accounts by crediting it to the 'personal equation' of the historian. To say, as he does, that these texts 'certainly look on their face like direct contradictions,' and then attempt to show that the 'look' is the expression of a corresponding reality, must be due, it seems to me, to the personal equation of the Professor himself; for he ought to know that there are high places and high places."

The pastor handed George Barrows' *Sacred Geography and Antiquities*, from which

he read as follows: "This idolatrous work on the high places must be carefully distinguished from the sacrifices to the true God which were offered on the high places by irregularity tolerated by even the prophets and sometimes commanded by God himself. Sam. 9:12; 16:2-5; 1 Kings 18:31, etc." (p. 651). Fred Leges read from *Schaff-Herzog Encyclopaedia*, II. p. 9: "Both Asa (1 Kings 15:14) and Jehoshaphat (1 Kings 22:43) allowed some of the high places to remain (presumably those on which sacrifice was offered to Jehovah), but destroyed the idolatrous shrines (2 Chron. 17, comp. 14:5; 20:33, comp. 17:6)."

"Understanding," said the pastor, "that Asa took away the high places where idolatrous worship was offered, and left those where Jehovah was worshipped, there is no difficulty."

Fred, as the outcome of an exchange of ideas with the President of the Agnostic Club, presented these passages:

Matt. 10:9,10, "*Provide neither gold nor silver, nor brass for your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.*"

Mark 6:8,9, "*And he commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals, and not put on two coats.*"

Lk. 9:3, "*And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.*"

Said the pastor, "There are accounted here two 'discrepancies' here; one in regard to the foot-gear, and the other in regard to the walking-stick. While Mark bids to go 'shod with sandals,' Matthew forbids 'shoes,' and while Mark allows a 'staff,' Matthew and Luke are thought to deny the use of any."

"This," he continued, "looks rather formidable at first glance; but a more searching inspection may see it to be quite innocent. Here is a fine case for the application of the principle I gave you at our third meeting. Often strict attention to the precise language will resolve many an apparent difficulty; principle which you applied so successfully to the difference of numbers in Jacob's family. Egypt."

"Note," said he, "the difference between the words 'sandal' and 'shoe.' Mark's *sandala*, according to Robinson's *New Testament Lexicon*, is a 'sole of wood or hide, covering the bottom of the foot, and bound on with bands, Mk. 6:9; Acts 12:8'"—(the only places, by the way, where this word occurs in the New Testament). Matthew's *upodema* in later usage is put for the Roman *calceus* 'shoe which covered the whole foot,' says Robinson, and he cites Matt. 10:10, as an instance. Accordingly, Horne says, 'Ouraviour ordered them to make no provision for their present journey, particularly not to take shoes on their feet, but to be shod with sandals' [*Introduction*, II., p. 124]. And Farrar says, 'They were to take . . . no traveling shoes in place of their ordinary palm-bark sandals' [*Life of Christ*, I., p. 363]. Thus, you see that Mark was speaking of one article of foot-wear and Matthew of altogether another; hence there is no 'discrepancy.'"

"As to the walking-stick," said the pastor, "Mark allows a 'staff,' while Matthew's and Luke's inhibition is of 'staves,' a plurality; i.e., they forbid more than one. Where is the disagreement, pray tell? Accordingly, Horne says [*ibid*], 'So necessary in these countries was a staff or walking-stick on a journey, that it was a usual thing for persons when they undertook long journeys to take a spare staff with them, for fear one should fail. When Christ, therefore, sent his apostles on the embassy above mentioned, he ordered them not to take staves (Lk. 9:3, Mk. 6:8), that is, only one staff or walking stick, without making provision of a spare one, as was common in long journeys.'"

Fred Leges' legal eye has a cross-examination twinkle in it as he held up the Revised Version and said, "I notice that in Luke 9:3 the Revisers have changed the plural to the singular, and read 'staff' instead of 'staves.'"

"Yes," said the pastor, "I know they have made this change; and they have made the same in Matt. 10:10. But if you will turn to Godet's *Commentary on Luke*, where he lifts this critical question, you will see that the reasons for this change are by no means decisive; and I therefore hold to the Authorized Version."

"But," he continued, "even adopting the new reading, the difficulty is not insurmountable. Farrar, accepting it, puts the emphasis strongly on Matthew's 'provide neither,' and says, 'They were not even to procure a staff for the journey if they did not happen already

to possess one;' 'do not procure for the purposes of this journey' [*ibid*]. Haley remarks, 'When we observe that Matthew uses the term 'provide,' it is clear that his meaning is: Do not procure any in addition to what you now have. Go just as you are.' And Barnes, from the standpoint of the new reading says, 'They were to go just as they were, to trust to Providence, and not to spend any time in making preparation for the journey. Some of them, probably, when he addressed them, had staves, and some had not. To those who had, he did not say that they should throw them away, as the instruction he was giving might seem to require, but suffered them to take them (Mark). To those who had not, he said they should not spend time in procuring them (Matthew), but all go just as they were.' And to this, by putting the emphasis on the first word, the Revision quite agrees: 'Get you no gold, nor silver, . . . nor staff.'"

"Insurmountable!" ejaculated Fred. "I should say not! The heaven-high, unscalable mountain of the President of the Agnostic Club is not even a respectable molehill. I will see that gentleman later!"

* * *

Guard Against Worldliness

By "the world" is meant worldliness. The world, as God made it, is good. We are in it, and are necessarily mixed up with its interests. We are daily receiving worldly blessings for which we should be grateful, and have daily to perform worldly duties in which we should be diligent. But the term in its evil sense is applied to ungodly people as distinguished from believers, and to the inordinate and sinful pursuit of the things of this life. In a word, whatever occupies a higher place in our hearts than our Creator and Redeemer, is worldliness. He must be supreme. Let us watch; or what He meant for helps will become hindrances, and even the most precious of His blessings, such as love and friendship, will become by abuse occasions of sin. Shall what He designed to draw us to Him be allowed to alienate us from Him, and His gifts be formed into graven images to be worshipped instead of Himself, the Giver? Let us watch, lest the world become worldliness, and prove our destruction.—*Newman Hall*.

* * *

Day and night, going out and coming in, say to yourselves, I am with God my Father, and God my Father is with me.—*Charles Kingsley*.

THE SANCTUARY

The Virgin Birth

By Wallace Radcliffe, D.D., LL.D., Washington, D. C.

He that is mighty hath done to us great things.—Luke 1:49



HE song of Mary echoes through the anthems of the centuries. That Babe of Bethlehem reveals to us the great things done for humanity. He is the most illustrious personality among men. He is the Messiah of prophecy—the Christ of history; the Saviour of the world.

It is not sufficient to tell us that the story is but a pleasant myth, but a useful legend, but a graceful and gracious sentiment, but an impressive fable for the nursery. We need the larger and satisfying interpretation both of His life and birth, as well as of His death.

His life is an efficient and magnificent fact, but if, coming into that life, His birth was but the birth of common humanity; if on that night at Bethlehem only a man was born, then He is on an equality with all other humanity.

Born as others, He is a teacher as others, and though born with special aptitude to religion, yet after all His teaching is only a philosophy—a good human guess at the puzzle of the universe—a Socrates, a Plato, an Emerson, speaking great, grand thoughts for us and for the race.

But more than this must be if there be in His presence disclosure and authoritative revelation of actual and authoritative truth.

As Christians we must know whom we follow. Are we disciples of a child of shame? Are we, and the hundreds of thousands with us, obedient only to a man—true and strong indeed, but only a man—or do we in reality listen to and follow the Son of Man who is a Son of God—in His birth, in His life, in His death, in His resurrection and ascension, a supernatural revelation in human flesh?

1. *The Narrative.* Studying His ancestry we turn of necessity to the Scriptures. Here are the steps and sign-posts toward the great event. We begin at Eden and read the promise announced so distinctly to “the seed of the woman.” By the woman had come sin; by the woman must come redemption; and it seems no accident, but a peculiar emphasis that is placed right in the beginning of things, in that the promised one is to be the child of the

woman distinctively, and so far as the narrative is concerned, exclusively.

We move down through the prophecies and we read that wonderful word in Isaiah where the virgin birth of Immanuel is so distinctly and unmistakably announced—unrecognized indeed, by the Jews, and unaccepted of them because unrecognized and apparently unknown, but carrying in itself distinctly and emphatically the directive idea toward Him who is to be Immanuel—the God who is the divine-human Person. That is what the word means—a divine-human person is to be born in the coming centuries.

We move down through the times of Jeremiah and Micah and listen to certain vague, indistinct, and yet no less suggestive prophecies of a strange child to be born with a nameless one for mother and of whose father there is no mention, and of a new thing on the earth, a woman who hath encompassed a man—Micah 5:2,3 and Jeremiah 31:22—until we emerge into the Gospels with their positive, direct, and unmistakable record.

In these the first significance is in the genealogies. These we are often disposed to waive aside as useless. We do not read them; we do not bother about them, and even wonder sometimes why the book is so lumbered up. Yet, for the honest student, very necessary and illuminating.

Through the whole course of Old Testament teaching was the idea of the Messiah more and more distinct and illuminated and illuminating.

The Messiah of the Hebrews was to be of the character of Christ the anointed one. The Messiah meant the Christ. Step by step the church moved toward its realization. Line by line the countenance was painted. Note that majestic anthem was sung through those Old Testament prophecies until we come to this New Testament history that so strikingly confirms and illustrates—The Messiah.

We must be sure of Him; we must know that He is the Christ, and so we find the promise first with Eve, then with Abraham

in whom and his children the covenant was made.

There were many children and so we have indication that this Messiah was to come, only of Eve, and of Abraham, but of Isaac; there were many children of Isaac, and we have distinctively the information that it was of his child Jacob, and from him successively to David.

There were many children; many conditions; many opportunities for mistake or perversions or wrong and misleading expectations and claims. So we have distinctly and unmistakably the genealogy traced from Eve, Abraham, Isaac, Jacob, David, on to the very end, until the prophesied Forerunner speaks and the babe Christ is born in Bethlehem.

The genealogies are there that you and I may not mistake the ancestry; that we may know who this Messiah is; that we may have our finger upon the very word, our eye upon the very personality who is to bring to humanity the Gospel of his redemption.

We may trace back the genealogy of the Jesus of Nazareth, from Bethlehem to the Garden of Eden, through Joseph to David, to Abraham, to God, and through Mary to David, to Abraham, to God, a complete genealogy, on the side of Joseph the husband of Mary, and on the side of Mary the child of David, that there may be no mistake, no clouding of title, no misapprehension.

The Scriptures give us the family tree that we may recognize the veritable Messiah, the identical Christ who is to be the Saviour of Man.

Men sometimes call our attention to supposed mistakes where we have in one case "Joseph, the son of Jacob" and in another case "Joseph, the son of Heli." Very easily explained, the statements are consistent. "Joseph, the son of Jacob," is Joseph, the son-in-law of Heli.

The narration of the Gospels is by two very distinct and unquestioned authorities, Matthew and Luke. We have the story of the birth from the viewpoint of Joseph, in the Gospel according to Matthew, and the story from the viewpoint of Mary, in the Gospel according to Luke.

In the Gospel according to Matthew you have Joseph's perplexity, and the assurance of the angel, which brought Joseph back from his perplexity to peace.

And then you have in Luke, from the viewpoint of Mary, the annunciation of the angel—Mary's perplexity and modesty—and at last

her cheerful and sweet submission. There we have clearly and unmistakably the story of the virgin birth of Christ, familiar to all.

It is fair to say that there is one record—the Sinaitic Syrian—that does bear the expression "son of Joseph" but now that is laid aside and unregarded. It is not the version accepted by the Church of Christ; it has been examined and found defective and contradictory; it appears that in this very same manuscript in which He is spoken of as the son of Joseph, Mary is spoken of as the virgin, and the birth spoken of as the virgin birth.

A single testimony unsupported and contradictory can not be set over against the testimony of Matthew, Luke, Mary, Joseph, and Jesus himself, whose testimony the church accepts as records of the Word of God.

These are integral parts of Scripture—these critical manuscripts have been made exact, there are no marks of interpolation; to dissect, and choose, and reject any part is to impair the harmony, consistency, and completeness of the whole record.

These writers were not poets; their records are not myths nor nursery rhymes. These men were sober and honest authors. It is too late to waive aside the evangelists as story tellers or fanatics. Their records are authentic manuscripts. They claim to narrate an historical incident, written, not distant years after the event and in post-apostolic times but by apostolic writers—men of the day—who had access to the inner circle of the Holy Family, and who gave as was delivered by those who from the beginning were eye-witnesses.

Matthew and Luke stand with Mark and John as equally evangelists, inspired of God, to communicate to humanity this record.

The silence of Mark and John is not rightly an obstacle to faith. Their Gospels have different purposes. Mark begins his Gospel with the public ministry of Jesus. John introduces his Gospel with the pre-existence of Christ, and then he also begins with the public life of Christ.

Of course, they do not mention the birth, but that fact certainly does not argue that they did not believe it. With such logic we might just as well argue that they did not believe He had been born at all, for neither of them mentions the fact of His birth.

There is this significant thing to remember, that one of the authors, Luke, would be justly expected to be the depository of the great secret. It was not a public thing; it was a secret thing. It was not a matter for the public to talk about and to be projected into their con-

troversies; it was a matter of privacy.

Luke was a physician—the natural confidante in the secrets and intimacies of the Holy Family,—and it is natural and to be expected that if the record appear at all, it would be through him who was thus in intimate professional relationships and to whom this was not so much a wonder as a mysterious reality. The silences are rather confirmatory.

We are told that not only are these two Gospels—Mark and John—silent, but that there is such silence throughout the following New Testament. Well, how often would you have it mentioned? Must we believe a thing only after it has been repeated and re-repeated? Must we wait and wait and wait again until the story is told over and over and over again, no matter what may be the fact presented, nor how demanding the authority of the witness. Once is enough when the Word of God speaks.

Especially is the silence of Paul an ineffectual argument. This birth was not in the scheme of his work. He did not deal with the details of the life of Christ. His great thought was the Person—the Cross—the Resurrection of Christ; to the elaboration and emphasis of these great facts he gave himself, and the very fact that he does not mention the birth, instead of contradicting seems to confirm it.

Luke and Paul were companions. It is altogether likely—it is absolutely certain, I should think—that with such a profound fact in his possession, the intimacies of their companionship would compel the narration by Luke to Paul, and we can read his epistles, seeing in the background the belief, not in the incarnation only, but in the virgin birth of Christ and have sympathy with the old fathers who believed that Paul directed Luke to the writing of his Gospel, as Peter directed Mark to the writing of his.

The silence of the Scriptures, far from suggesting our unbelief, rather confirms the conviction that it was accepted by them as a fact, and having another scheme and another phase of the divine commission to present, they wrote upon the basis of that record and spoke their individual message.

And certainly this historic fact has been accepted. The church through all the intervening years—for nineteen hundred years—has lived its life of faith in the virgin birth of Christ. There have been, here and there, contradictions.

A few Christians, coming into discipleship from the Greeks, denied it; a few, a very few,

of the Jewish Christians antagonized it. And now again in the progress of the years it is in debate; but the great mass of the Christian church has accepted the historic announcement of Matthew and Luke, as a veritable fact, and all creeds and confessions narrate it, from the Apostles' Creed to the most elaborate confessions; the Holy Catholic Church proclaims to the world and to God with its mighty overwhelming voice "I believe in Jesus Christ, conceived of the Holy Ghost, and born of the Virgin Mary."

The testimony is a testimony of scholarship, of accepted and tried integrity, of accumulated and commanding numbers which confirm and reiterates the large, tremendous, and impeccable belief of the Church of Christ.

2. *Its Reasonableness.* Some questions are raised whose consideration is not worth while. There are indecent suggestions, sinful, vulgar, blasphemous, that are not to be heard except with indignation and scorn. But there are honest doubters who insist that of course it is impossible.

Well, that depends. If you do not believe in miracles, of course to you it is impossible. If you do not believe in anything but natural law, of course to you the virgin birth is not a possibility. If everything must be measured by the exactness of human reason and human law, then of course we may dismiss this historic incident as fable.

But Christianity is supernatural and if we dismiss the miracle we dismiss Christianity, and we waive aside records that are authentically confirmed in their integrity, and which confirm to us the history of a miracle.

If there is to be in your idea of the birth of Christ nothing but naturalism, of course this record is not to be accepted. But we believe in the miracle. We believe that the common birth of man is very largely a miracle, and certainly in the matter of the new birth of the spirit, we not only believe and welcome but we accept as necessary the direct interposition of God.

A sinless man is as much a miracle in the moral world as a virgin birth is in the physical world. Christianity is necessarily supernatural. Incarnation of the pre-existent Son implies a miracle in human origin. And the miracle must of necessity have a physical as well as spiritual side.

And this is not, as many suppose, a miracle or a supernatural act, above others. I can believe as readily in this as I believe in the resurrection. You believe in the resurrection. You believe in regeneration, which is a mira-

of the Holy Spirit—and in sanctification.

And the whole experience, from the beginning to the end of the spiritual life, is a miracle of the Spirit of God. And through His whole life, Christ's life was glorified, made splendid and impressive by interpositions with intrusions upon the law of nature. His great incidents—His death, His resurrection, His ascension, are no less miracles than this birth of the Christ child at Bethlehem.

I am not bothered, and the Christian man is not to be bothered, with the fact that we are confronting a miracle. Of course it is a miracle, and if we are not to accept the possibility of the supernatural, we are in the very act of belittling our religion, we virtually reject the basic fact and influence in Christianity and repudiate His Gospel of redemption.

All miracles are equally easy to Omnipotence. The Virgin Birth is not a unique exception. The fact is not as unscientific and impossible as we are sometimes told. Huxley himself tells us that the very incident essentially is an every-day occurrence in modern biology.

We are told that it is unhistoric, and are pointed to heathen legends and myths and asked to believe that the whole story has its origin either from Egyptian or Pagan suggestion.

They tell us, for instance, that the idea existed in Babylon, and that our story is but a projection into Christianity of an old Babylonian myth—the very same men forgetting that in the early part of their argument they were trying to teach us that this story of the virgin birth was not known by the apostles or by the early church but was a subsequent growth of the years of the Christian era.

They had better fix up their fences before they begin to talk. Certainly it is not of Jewish growth, for the Jews themselves failed to see their Messiah in the prophesied Immanuel who was to be born in Bethlehem of the virgin.

And certainly it could not have been transmitted from those who had no faith, and no mention of such a miracle. I fail to see the analogies claimed in Pagan mythology.

And we are taught sometimes that it is an invention read back into the record—in these days particularly of destructive criticism. We are told with great elaboration that the Gospel of Mark is the first of the Gospels, and that Matthew and Luke borrowed from Mark, and that Mark himself wrote his Gospel partly of personal knowledge.

There are things on which Matthew, Mark, and Luke agree; there are matters on which two of them agree; there are matters of which Mark only knows—or that there were pre-existent sources, hypothetical manuscripts called "Logia" and "U-Mark," and "Q" from which he borrowed.

We get very elaborate in our scholarship when we undertake to destroy the Bible, you know.

Mark was using these, and out of all these, in building up his Gospel, he never found or mentioned the virgin birth, but Matthew and Luke simply appropriated from him their historic narratives and then, out of the superstition on the part of some, out of the pious wish on the part of others, out of an ignorant puzzle on the part of others—intruded the virgin birth into their Gospel! That story needs only to be told, to be disregarded.

We are told again that it is unnecessary; that we build up a great piece of history here that is not needful for the mission of Christ; that He was the child of Mary and of Joseph, to whom there came the large endowment of an indwelling of the spirit of God by which He became thus the Almighty teacher of the Gospel of salvation.

Such a theory forgets one or two things. It forgets, first, that any such inflowing of the spirit of God can not produce a sinless man. The child of Adam, by ordinary generation, generation after generation, shares in the fall in the sinful nature. It is not possible for the stream to rise higher than its fountain, that it shall not carry with itself the qualities of that fountain. As one of Adam's race He would have shared in Adam's sin and doom.

If Christ is the son of a man and a woman, then of necessity He is only a son of man and He carries in Himself the faults, the weaknesses, something of the sin of that humanity, and needs for Himself, somewhere, a redemption.

With all reverence be it spoken, God himself can not create a divine being, and it is not possible by any endowment of the spirit by any large and overwhelming benediction of the spirit of God, for any man to be made divine—human. But bear in mind the name—Immanuel—whose very meaning is literally, the divine-human Person.

And not only so, but that philosophy forgets that other fact—in that inn at Bethlehem was not the beginning of Christ. His birth was not His origin, His beginning was not in that human birth.

In the beginning was the Word. The Word already existed—what happens is a pre-existent personality being introduced into a new order of being—that is all there is—there is not here the creation of a personality; there is the introduction of this pre-existent person coming out of that larger society in which He has been, into this other condition of our earthly human life.

So somehow or other there must be a power of almightiness which shall produce the form in which this personality may exist for that earthly mission.

This controversy is not merely academic, not merely a formula for scholastic dispute. It is not a question of a few isolated Scripture texts. It is the test, not of scholarship, but of principle. It is an essential article of the Christian faith; it is an essential fact; and carries in itself an essential doctrine; it has been accepted as history from authentic records; it has been held for more than 1,900 years in the hearts of the disciples and written into the creeds and confessions of the church of Christ.

If this doctrine is false the whole Christian faith breaks down. If true, the whole story of Jesus is unassailable. It carries in itself essential truth and essential life for you and me; to remove it is to remove one of the very foundation stones of the religion of Christ.

If you deny this virgin birth, you affect the faithfulness of the word of God. That is the first thing to bear in mind. It is here written, and it is bound up with the whole history and mission of Jesus Christ.

We can not accept here and there some statement that pleases us, some doctrine that commends itself, some biography that teaches or charms, and then throw aside all the rest of the word of God. He that adds and he that takes from, have the pronouncement of an eternal curse. It is part of the word of God not only, but it is particularly essential to the authenticity of the life and mission of Jesus Christ.

In the Old Testament picture, the face of the Messiah is constantly emerging through word and type and prophesy defining more clearly the face of Christ. In the New Testament picture are His personality and work still more defined and transfigured.

That Word means nothing to you and me unless it brings to us the authoritative, authentic, and effective life of Christ. The one gives us the prophetic Messiah, the other the historic Jesus, for our honor, belief, and hope.

When I cut out of Luke and out of Matthew this record of the virgin birth, when I cut out of Isaiah, the promise of Immanuel and when I go back to Eden and silence to promise that the seed of the woman shall bruise the head of the serpent, I am dishonoring the word of God; I am assailing His relation; I am seeking to add to or take from that word to which He has given the final commendation and message.

But this doctrine yields to us not only His message but His person. It conserves the true doctrine of the Person of Christ. Christ was promised to us as the divine-human Person. He comes to us as Immanuel, as the man who bears in Himself all divine perfections, all human attributes. He is to us the divine side of man, as He is also the human side of God. He is bearing to us this wondrous personality by which we are to know God, by which among us, God, the divine-human person may dwell with us.

This is impossible if His parentage is of one kind, or if He is only empowered and inspired by the Holy Spirit. That way lies Unitarianism.

You could not have such a personality. He was the human son of a human father and a human mother. There must be somewhere the miracle that shall produce the Incarnate, that shall to this humanity give, not appearances, not visions, not occasional words, not intermittent experiences, but transfiguration. In this humanity must abide the presence and power of God.

That is the reason why the church of Christ today emphasizes this doctrine. There is a quiet result of indifference and ease that is encouraging in the common conviction a scepticism and doubt—a relaxing sense of God and Christ, which is often insensibly but no less certainly a movement toward the secularizing of the Bible and the undeifying of Christ.

Men who are antagonizing the supernatural birth of Christ are minimizing His deity. It is an attack that will take many jewels from the crown of Christ. It will by and by, but very surely, bring us to the announcement of a creed which will eliminate the incarnation of God and in place of Immanuel will exalt only The Perfect Man.

This doctrine of the virgin Birth also holds necessarily the truth of the sinlessness of Christ. Because His human nature has miraculous origin it therefore is sinless. How can we explain otherwise the Holy One of God? It belongs to man to sin. Every man is a sinner. But Christ comes as the second Adam

roducing in Himself a new creation of our humanity, and there must be in that true body and reasonable soul no guilt nor stain of sin; there must be to us the Holy One of God. He can come only as the son of God; and thus He proclaims Himself.

He never speaks of Himself as the son of Joseph. He never speaks of Himself as a son of man. He never confesses Himself the son of Mary. His birth is not the origin of His personality, and its entrance into the conditions of our human life, whilst recognizing Mary as His mother and revealing in Himself the attributes of His humanity, everywhere and at all times He proclaims Himself the son of God.

Bear in mind always the wording of your creed. It is not only that He is born of the Virgin Mary, but "conceived of the Holy Ghost"; that the Holy Spirit comes out with external power, but with the internal power—the indwelling power of God. His nature and mission required a special miracle differing from the common endowment of the spirit.

And over against the idea that Christ is without paternity—this is the large and true thing, that He has on the side of humanity, Mary, the mother—but He is the Son of God. Mary was His mother and God was His Father. So we have divinity and humanity with the child Christ, presented to the race.

Everywhere He is called the Son of God. Everywhere He proclaimed, not Joseph, but God as His father. Everywhere He emphasized the divine fatherhood. Everywhere He claims to come from the Father; to go to the Father.

So there is not only the divinity but the sonship of Jesus Christ that carries in itself a large and comforting and inspiring idea of His friendship for redeemed humanity, so that we say, one to another, "Not only are we the children of the Highest—now are we the sons of God."

This doctrine impressively and essentially holds the doctrine of His salvation. Bear in mind the emphasis of the truth. Certainly we are not as we are often told, "merely splitting hairs." We are not having a scholastic dispute, we are advocating truth for Christian redemption.

When we hold to this doctrine we are holding first to the faithfulness of the word of God; second, to His personality—the divine-human; third, to his sinlessness, and fourth, to His salvation.

He is the Saviour. He is the Messiah, and the Messiah through all the years is revealed as one who was to be born of a virgin. He is the Saviour and the Saviour of the world was to be thus born of a virgin.

Everywhere, through our Scripture, that great fact is presented, and if it be not true that Christ was thus born; if it be not true as Matthew and Luke narrate, no matter what our experience is, what our doubts, what our logic; if it be not true that this Christ, prophesied throughout all the years, carried to us through this magnificent ancestry, was born in Bethlehem, of Mary, the betrothed of Joseph—then humanity is hopeless; there is no Gospel to teach; there is no Messiah to be revealed; there is no Christ to preach; there is no word to utter—of love and redemption, of God and Salvation.

But over against all doubt and scepticism we come to this manger-cradle and we find Immanuel. In this son of Mary we read the promise of the Messiah; in this helpless Babe we feel the very presence of the Spirit of God, and in this Child of the Virgin we hail the Son of Redemption.

* * *

Emmanuel's Earnest Evangel

Verily, verily, . . . everlasting life. John 5:24.

1. The Preamble Presented — Verily . . . you; An Ardent Apostle Arresting Attention.

2. The Proposition Proclaimed — He . . . everlasting life; An Amazing Announcement Arousing Action.

The Triple Truth:

To Hear—He that heareth My Word.

To Heed—And believeth on Him that sent Me.

To Have—Hath everlasting life.

3. The Penalty Prevented—Shall not . . . condemnation; An Absolute Authority Affirming Acquittal.

Plain Pronouncement, Eccle. 12:14.

Public Proclamation, Acts 17:30,31.

Personal Prayer, Psalm 143:2.

Potent Promise, "Shall not come into condemnation."

Pertinent Persuasion, Rom. 8:1.

4. The Perpetuity Pledged—But . . . unto life; An Almighty Assurance Aiding Acceptance. Phil. 1:6. Num. 23:19.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

And they heard the voice of the Lord God, walking in the garden in the cool of the day.—Gen. 3: 8.

Creation appeared very good to the Infinite Creator; man, made only a little lower than the angels, is to be visited, loved and cherished by the fatherhood of God. He comes in the cool of the evening, after the burden of heat and toil are passed. He visits for the purpose of communion and fellowship with His child, to give help, comfort and peace. If we are hidden away, ashamed for our sins, He calls, "Where art thou? Come and rest under the shadow of My wings; be still and know that I am God."

His masterpiece of creation led away by the tempter, is promised a Saviour, Who will say, "Peace, be still," to the waves of sin and sorrow in the human heart.

Have our wanderings made us afraid the Father would call, asking for a loving interview about our loss and need, and have we not said after the visit, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living?"

"When other helpers fail and comforts flee,
Help of the helpless, O abide with me!"

Yes, the unbearable burdens of the day are relieved by the evening and morning when the Restgiver calls and earth's vain shadows flee. Is not the heavenly Visitor saying to you, Let Me come in and sup with thee and thee with Me? He comes when the curtains of the night and sorrow drop about us; He is our day, new every morning, beautiful every evening, wiping away tears, revealing vistas of bliss beyond.

"O Love that will not let me go,
I rest my weary soul in Thee!"

Jesus of Nazareth is passing by, knocking at your door. Are you hiding amid the rubbish of sin, afraid to admit the Christ? Let Him in. He will cleanse and refurnish the soul home. Don't say, Go Thy way for this time; when I have reformed I will send for Thee. While the still small Voice is speaking in the garden of the soul, let us respond, Here am I, Lord; what wilt Thou have me to do? He will tell you, send you out, cool your fevered brow with His hand of love. His balm of Gilead will heal your hurt; His arms will hold you safe till you are removed to His nearer Presence, His upper Paradise.

Joseph is not and Simeon is not, and ye will be Benjamin away; all these things are against you.—Gen. 42: 36.

Jacob thought two of his sons were dead but they were living and Joseph was prepared to save his father's family from perishing in famine.

A friend once visiting the White House to President Lincoln, "Your son Willie is alive." "O, don't mock me," replied the stricken President. The friend continued, "But Christ said so Himself—'I go to prepare a place for you; I will receive you to Myself.'" Immediately Mr. Lincoln threw his arms around Rev. Dr. Vinton's neck and sobbed aloud on his breast, saying, "Alas! Alas! Alive!" The clergyman said, "Seek not your son among the dead; he is not there, he lives in Paradise. Our God is not of the dead but of the living."

If we look upward by faith, we will behold beckoning hands and faces calling us to join them. As Joseph was alive in Egypt preparing for the comfort of Jacob and his family, so Jesus is in glory preparing for our homecoming. When He calls, we surely will go to Him. Believest thou this? Then live in anticipation of reunion with the redeemed in undiscovered country from whose bourn no traveler returns.

A man said to a young person, "Your father is dead." He replied, "Cease your blasphemy; my father is immortal." Persons who affirm that they do not know about immortality are living in the B. C. age of the world. They behold nothing in the A. D., the year of our Lord and His resurrection power. They see no difference between themselves and the brute beasts of the jungle.

O that men might know Him Whom we know is life eternal, Who inspires the consciousness of life forever in the soul. We see through the telescope of faith in the galaxies of the skies a great cloud of witnesses, cheering the multitudes on in the race for the goal.

Abraham Lincoln, who went so soon to meet little Willie, no doubt felt like Moses who was denied the privilege of going over into the land of Canaan. So the great President must view the promised land of freedom from the heavenly heights of victory. To us it is to live a thousand-fold larger life in the dwelling place of God's wide universe.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

December is the climax of the year. All the months lead up to Christ. This signifies that no human life is satisfactory unless it ever tends towards Christ, Who is "all in all." In Him we find the highest goal of life and the motive power by which we can rise to the same height of excellence.

The Religion of Jesus

Matthew 7: 15-23

Even in America religion is defined in many different terms. It is not conformity to ceremony or ritual. It is not morality. It is not even the profession of belief in Jesus as the Christ, calling Him *Lord*. "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven."

"By their fruits ye shall know them." The world has been more nearly correct in its judgment than the children of light. We need to get back to the teaching of Jesus. The Church roll is not always certified by Christ. There are false professors. There are false prophets. Orthodoxy is not always synonymous with religion. The Pharisees were orthodox to facetiousness, yet many of them were like whitened sepulchres. Human nature is still the same.

Religion has to do with God. An atheist might be morally respectable. Religion is our relationship with God, not merely in word and intellectual belief; but in essential life. The true religion is doing "the will of my Father in Heaven." Religion is consciousness of God and obedience to His will as such.

Apples are produced by trees that have the apple life. Figs do not grow on thistles. Religion is living the Christ life. The essential thing is having that kind of life, as contrasted with the world life, the selfish life. A true Christian in Africa or China is easily recognizable by the spirit of his life, as expressed in its actions, its fruit. Some apple trees bear sour fruit, wormy fruit, bitter fruit; and yet they are apple trees. Many Christians bear too little fruit. The ideal is to bear good, ripe, mellow fruit, and plenty of it; yet the unimproved trees are still in some sense religious.

"How come?" How can we be religious after Jesus? A la mode Jesus? When we open our heart to the love of Jesus, then His spirit comes into our life and our life conforms to His *kind*. Overshadowed by the

Spirit of Christ the life of Christ is born within us. "Be born in us today."

The Morality of Jesus

Matthew 5: 38-48

Even David did not rise to the full height of the religious life. In some of his psalms he shows the vindictive, bitter spirit of retaliation. So Jesus said in His "Declaration of Independence," "Ye have heard, but I say." It was hard for even James and John to grasp the meaning of this, as it is hard for some Christians today; and Jesus needed to rebuke such disciples who judge all worthy of hell that do not agree with their beliefs. (Luke 9: 54.)

The morality of Jesus was not so much conformity to certain rules as the intent of the mind and the desire of the heart. "Kill?" It is "anger" that is the essence of immorality. "The act?" The "lust" of the heart is immoral. The Mosaic law was "An eye for an eye"; but Jesus said, "Resist not him that is evil." "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, *love your enemies*."

The Pharisees found fault with this kind of morality, and so hounded Jesus to the death. They were slaves to the letter of the ancient law, but they paid no respect to the spirit of the law, its purpose, its motive. In the name of God they would even cheat their own needy relations. "Corbin!"

It may not be immoral to violate religious customs and beliefs. We readily grant this in regard to the "heathen," but often we flinch when this truth is applied to ourselves. The Pharisees accused Jesus of sinning against the "Sabbath" when He healed the sick on that day. Years ago some Christians thought it a sin to go for a walk on Sunday, though Jesus and His disciples walked "through a field of grain on the Sabbath," and "plucked the ears." Jesus said, "The Sabbath was made for man, not man for the Sabbath."

The Theology of Jesus

Matthew 16: 13-20

The theology of Jesus was lived every day, rather than mapped out in an extended creed. He never tried to prove the existence of God. He took it for granted that any person of ordinary common sense knew this. That is an axiom in human life. He always called Himself, "The Son of Man"; for He wished to emphasize His relationship with man. He accepted it as granted that He was the "Son of God," and always claimed this relationship. This is most beautifully and convincingly stated in the record of the incident at Cesarea Philippi. He was emphatic on this point; and on this essential truth He founded His Church, never to be shaken.

Jesus did not bewilder His disciples with subtle definitions of God and with His methods of working. He summed up God's omnipotence and omniscience and omnipresence in the one word "*Father*," "My Father," "Your Father." He did not define His essence nor His personal form. He distinctly stated that, "No one knoweth the Son save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him." All we need to know is this, "*Our Father Who art in Heaven*."

"Thou art the Christ, the Son of the living God." This is essential. "Flesh and blood" cannot reveal this to any man. "No one can say that Jesus is *Lord* except by the Spirit." (1 Cor. 12:3.) Jesus said to the Woman of Samaria at the well of Sychar, who asked about the Messiah, "*I am He*." "All things have been delivered unto me of my Father." "All authority hath been given unto me in heaven and on earth." (Matt. 28:18.)

"It is expedient for you that I go away . . . I will send the Comforter unto you. When He is come He will convict the world in respect of sin, and of righteousness, and of judgment." (John 16:8.) All the promises of Christ were to be kept by the Holy Spirit. The disciples were commanded to stay in Jerusalem until they were endued by the Spirit. Peter rashly tried to fill the place of Judas among the twelve apostles, and "Matthias was numbered among them"; but God's choice was *Paul*, Christ's choice, not man's. The Holy Spirit set apart Saul and Barnabas. The Holy Spirit has always done everything for God on earth, since Jesus was taken up into heaven. "Ye shall receive power after that the Holy Spirit is come upon you."

Jesus summed up His whole system of theology in these words, "All authority has been given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Spirit*."

The Haven of Jesus

Matthew 25: 31-46

"The Son of Man shall come in His glory and all the holy angels with Him." "Thou shalt sit on the throne of His glory." "God highly exalted Him, and gave unto Him a name that is above every name." (Phil. 2:9.) "The Lord Jesus Christ, Who is the blessed and only Potentate, the King of kings and Lord of Lords." (1 Tim. 6:15.) "Jesus hath sat down at the right hand of the throne of God." (Heb. 12:2.)

"And the glory which Thou hast given me, I have given them." (John 17:22.) "And now, Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was." (John 17:5.) "Come, ye blessed of my Father, inherit the kingdom prepared for you." The Destiny of Jesus is the destiny of all His true disciples. "I came that they may have life, and more abundantly." (John 10:10.)

"I go to prepare a place for you . . . that where I am there ye may be also." (John 14:2.) "To be absent from the body is to be at home with the Lord." (2 Cor. 5:8.) "Thou shalt be with me in Paradise." (Luke 23:43.) The Haven that Jesus has promised to all that love Him and do His will is God's Home and ours, in the land of spirits, where we will attain all our holy ideals, and be free from all infirmities and all troubles. "He that overcometh shall inherit these things, and I will be his God and he shall be my son." (Rev. 21:7.)

* * *

The national public health service, which has been gathering statistics on nervous diseases and their tendency to shorten life, recently issued a special bulletin against worrying. In this bulletin are these words: "So far as is known no bird ever tried to build more nests than its neighbor; no fox fretted because he had only one hole in which to hide; no squirrel ever died of anxiety lest he should not lay enough nuts for two winters instead of for one, and no dog ever lost any sleep over the fact that he did not have enough bones laid aside for his declining years."

LIBRARY TABLE

For Example, J. Arthur Thompson

By Leander S. Keyser, A.M., D.D., Springfield, Ohio

IN this journal we have often asserted that the real evolutionists invariably and inevitably throw overboard such parts of the Bible as do not agree with their hypothesis. Evolution always must have the right of way; the Bible must always do the side-stepping. To this rule we have not yet found an exception.

Recently we have been re-reading J. Arthur Thompson's "What is Man?" which was published in 1924. It is probable that the title of the book was suggested by the eighth Psalm, a part of which the author quotes on page 37. Although the book deals with the vital religious question of man's origin, we look in vain for any hint or suggestion that he might have been created in the divine image. Such words as "divine," "image," "creation" and "God" are not to be found in the index, although "God" is found several times in the text. Evidently God was not believed to be of sufficient importance to have a place in the index. Many other words that occur only once or twice in the text are mentioned there. Consult the index for the words "man" and "man's," and you will find many references, but none to the effect that man originated by the creative act of God or that he was made in the divine similitude.

Does such a treatment of man's origin and nature agree with the plain teaching of the Bible? Everybody can see that it is totally different. The whole *milieu* and atmosphere of Thompson's book are utterly unlike those of Holy Writ. In Thompson's book primitive man is represented as just a little above the brute, as having a fierce struggle for existence, and as being quite a savage, although he has some kindly human traits. Is that the picture that the Bible draws of primeval man and his surroundings? It surely is not, for the Bible represents him as a rational human being from the start, holding communion with God, able to choose between good and evil, and living in a garden in the midst of the most favorable environments. Even the animals were gentle, passing quietly before him as he named them.

But our author does something more than simply ignore the Biblical record of man's genesis. He runs up squarely against it. Of course, he is always kindly. Thompson is a gentle polemicist and partisan, and is never guilty of using harsh language. We shall make some quotations from this author, supplementing them with remarks. On page 32 we have the following, the heading of the chapter being "Man's Pedigree," which he makes out to be the Primate stock, the same root from which the simians sprang:

"To what has been said of man's affiliations with a generalized Primate stock and of the possible factors in his emergence, there are some who would demur in a radical way by insisting that the emergence is unthinkable without divine intervention." Then he quotes from Alfred Russel Wallace and Sir Thomas Browne, who held that man's origin demanded a special "spiritual influx." He "receiveth a breath of divine life which nature could not give and which nature cannot take away."

How does Thompson treat this conception, which is really the Biblical one? First he says: "This position is one that cannot be argued against on scientific ground; it is a religious interpretation. The concept of a 'spiritual influx' is beyond the scientific universe of discourse."

This is one of Thompson's ways. He seems to think he can hold his science in one compartment of life and his religion in another. Thus he makes a false dualism of the world and of human life. In reply we would say that no man can consistently hold a scientific view and a religious view that are contradictory the one to the other. If he does, he is illogical, and will have either a poor religion or a poor science or both. Having read Dr. Thompson's more recent book, "Science and Religion" (1925), we are prepared to say that, while he is very firm on evolution, his religion is of a very pale cast, being little removed from the outmoded English deism of the past. Can a man believe in the origin of man as depicted by Thompson in this book and the origin of man as plainly described in the Bible? If he can, he is able to perform the intellectual feat of holding contradictories.

But if science can pronounce judgment on the origin of man, physical and mental, as Thompson tries to do in this book and feels that he has succeeded, he is trying to account for man in his integral character, and is, therefore, in spite of his disclaimer, making science account for man without a "spiritual influx." So poorly does a scientist reason.

"But there are some considerations to be borne in mind before the reaction to creationism is acquiesced in," our author continues (p. 33). "It seems to suggest that the power of God is not fundamental through and through, but only intervenes now and again to help natural evolution over difficult stiles. It seems to suggest a certain imperfection in creation, as if the world process requires special attention at critical junctures."

What is to be said of such theological reasoning by a scientist? In the first place, it runs right up against the teaching of the Bible; for the Bible teaches over and over again that God did intervene "at critical junctures," and that He *had* to intervene in order to save His plan of redeeming grace from being utterly foiled by the hands of wicked men. So, whether the Bible or Dr. Thompson is right, they teach a very different doctrine.

In the next place, our scientist makes the universe a closed, iron-bound system, and puts God Himself into a procrustean mould, so that He cannot work in any other way than according to the laws of natural evolution. If God created the primordial material, as we suppose Dr. Thompson would admit, He must have straightway enclosed Himself in the system He initiated, so that through all the millions on millions of years He cannot or will not work otherwise than in a certain way. This makes God helpless in the midst of His machine. It identifies the divine power with purely natural laws and forces.

Another error here is that of deism, for it teaches that "the world-process" does not require "special attention at critical junctures." If that is so, everything is the same to God. The universe can run itself in its foreordained way, and God must not intervene even in a special emergency. Indeed, there are no emergencies in this evolutionary scheme; everything goes along in the same old way—a dead level of continuity without the interest and thrill of breaks and exigencies and adventure. No wonder Van Loon, the evolutionist, can have the patience to believe that "it took man's ancestors over a million years to learn to walk on their hind legs." It does not surprise us,

therefore, that our friends, the evolutionists are willing to live in a world that has no "critical junctures" requiring God's special intervention.

Do you know what else this speculative idea of evolution does for the world? It nullifies it as a moral and spiritual economy. If God made man a moral being and gave him freedom of choice, as He evidently did, and if He did not make man a mere automaton, as He evidently did not, then, by the very nature of the case, there must be, and must have been all along, "critical junctures" in human history, and these would require special intervention on the part of God. In a moral regime all things cannot be run on a dead level; the world cannot be run just like a machine made absolutely complete in the first place, so that it needs no attention afterward. We leave it to the highest kind of thinking, whether a world that is a moral economy is not a nobler conception than a world that is a mere machine driven by necessity. Is it not a nobler view of man to regard him as a free moral agent than to look upon him as a mere jumping-jack, even though God should pull the strings? The logical implications of Thompson's view would make the universe a mere mechanism.

Our scientist seems to have peculiar ideas regarding the perfection of the creation. Did God make the universe in full bloom all at once? Even evolution would teach that He did not? According to that theory, He first made the primordial material, and since He has developed it by gradual processes until He has brought it to its present advanced state. Therefore He has had to add something to it through all the eons, or else He made it potential at the start and has given it over to secondary laws and forces to make it progressive. So He did not, even according to the evolutionary theory, make it complete in a day or in the beginning.

The evangelical Christian philosopher holds the idea of progress by means of special divine creations and special divine interpositions, because it is evident from the Bible that God did not create the universe in full bloom right at the beginning. He first created the primordial material, which was "formless and empty" (Hebrew, *tohu vabohu*). Then by progressive process of development and progressive acts of creation (where something new had to be made) He brought it to the "very good" state as far as He desired to complete it in the creative era. Yet at every

ent it was perfect as far as the divine work proceeded. It is like this. A baby may be perfect as a baby, but it is capable of physical and mental development. So the primordial material, whatever it was, was perfect as primordial material, so that God could pronounce it "good;" but it was capable of further development, and it was also possible and necessary for God to add something to it by successive creative acts until it became the cosmos God wanted. All this is proved to be God's method from the very fact that the lower organisms were first created, then the next in the series, and so on until man was created at the climax. So God did not choose to finish

His creation in a day. He preferred to operate by progressive stages.

Moreover, since He desired something higher and better than a mere mechanistic universe, namely, a moral regime, there was always the possibility of a lapse among free beings, and thus He had to interpose "at critical junctures" to prevent a fatal catastrophe in His universe. This is the Biblical view, and if Thompson's evolutionism does not agree with it, his theory and the Bible are out of joint. To our mind, the Biblical view best accords with the empirical facts, best explains all the phenomena, the highest as well as the lowest, and constitutes the most satisfying philosophy.

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

The Last Message of William Jennings Bryan. Foreword by Mrs. Bryan. Fleming H. Revell Company, New York, Chicago, Toronto. \$1.

This is a throbbing book—throbbing with sincerity, moral earnestness and spiritual power. The story of its preparation during the last days of its sainted author's earthly life is a thrilling one, and is graphically told in the introduction by George F. Milton, editor of *The Chattanooga News*. The book comprises the address that Mr. Bryan meant to deliver at the famous Scopes trial, but was prevented from doing so by the special turn in the legal conduct of the case. In the first paragraph he reveals his true spirit by praying "to the Ruler of the Universe for wisdom to guide us in the performance of our several parts in the conduct of this historic case." How different the spirit of Darrow, the agnostic! How different the temper of the evolutionists who are now trying to counteract the tremendous influence of his book.

Mr. Bryan does not go into many scientific technicalities in his book, although there is enough of it to show that the theory of evolution has not been placed upon a scientific basis. His strong point lies in showing the baleful influence upon the human soul of accepting the doctrine of the brute origin and ancestry man. On the other hand, he shows the uplifting influence of the conviction that man was created in the divine image. At one place he pays an eloquent tribute to the benefits derived from true science. This shows that he did not oppose science *per se*, but had a

high appreciation of it. The vain speculations of the evolutionists are not science, and their effects have been far from salutary. On the subject of man's supposed close relationship to animals, Mr. Bryan says: "It might require some very nice calculation to determine at what degree of relationship the killing of a relative ceases to be murder and the eating of one's kin ceases to be cannibalism." That statement should be pondered by the evolutionists. It ought to burn its way into their consciences. Can they not see that God made animals to be animals and only animals, and men to be rational beings of a different order?

Alternative Views of the Bible. By John Bloore. The Macmillan Company, New York. \$1.50.

We wish to thank John Bloore for giving us this book and The Macmillan Company for putting their valuable imprint upon it. Mr. Bloore is a layman, but he knows what the Bible teaches and walks on familiar ground when he deals with Biblical criticism. He has mastered the technique. Some time ago he issued an important work entitled, "Modernism and its Restatement of Christian Doctrine," which we commended in this journal. In the first two chapters of the present book he makes a careful statement and analysis of the modern view of the Bible and the principal features of Modernism. This is a very precise examination. Afterwards he shows the effects of Modernism. This is a most informing chapter. It indicates clearly that there is no other logical conclusion than that Modernism destroys the authority of the

Bible and undermines and disintegrates the Christian system. The only reason the Modernists do not cast the Bible away entirely is because they are logically inconsistent and feel that it is best not to go too far in their iconoclasm. Next our author gives a powerful chapter in "Refutation of Modernism," pointing out the fact that, though it boasts of reason, it reasons inaccurately and fallaciously. And what comes next? A chapter on Fostedick's recent book, "The Modern Use of the Bible." To our mind, it is a pulverizing critique. Read and rejoice, all ye evangelical Christians. The last chapter, "Some Principles of Interpretation," proves that our author understands the science of hermeneutics. Did he really take a course in theology in some orthodox theological seminary? It looks like it. Reader, just have a little patience with the first two chapters—the real meat comes in the rest of the book.

The Purpose of God (As Seen in the Old Testament). By Claude Carson Taylor, A.M., B.D. The Standard Publishing Company, Cincinnati, Ohio. \$1.75.

Really here is a notable book. It is one of the most convincing arguments we have ever read. The author believes in using reason to its utmost limit. He is not afraid to venture forth. For this reason the book is so satisfying to the intellect of the evangelical believer and so upbuilding to his heart. How beautifully reason and faith walk together under the guidance of an evangelical scholar like Professor Taylor! They seem to be soul-mates. At one place (p. 75) he says: . . . "since the opponents are constructing theories which may destroy the faith of some, it is necessary to meet these with speculations which reason may approve." Just so, and he makes good his contention in this chapter by proving the doctrine of the divine creation of the universe over against the merely mechanistic view of much present-day evolutionary advocacy.

You can drop down anywhere in this volume and find something worth quoting because of its wise discrimination and its well-balanced reasoning. Take this: "Christianity is a static religion; that is, its object of faith, Jesus the Christ, the Son of the living God, is forever fixed. Its rule of faith and practice, found in the New Testament, is revealed once for all. . . Progress lies in the improved efforts to interpret what is given in thought and action." Just so again. Progress is not in the truth revealed, but in the human inter-

pretation, experience and absorption of the truth in character and life. The author, Professor of Historical and Systematic Theology in the College of the Bible, Phillips University, Enid, Oklahoma. The book plays throughout the keen thinker and trained theologian. Thank God for such pable and outspoken defenders of the faith! Professor Taylor.

The Healing Question. By Arno Clemens Gaebele. Publication Office, "Our Hope," 4 Fourth Ave., New York City. \$1.00.

A sane and Scriptural doctrine of physical healing is presented in this volume by our well-known friend, Dr. Gaebelein, who is a valiant defender of the evangelical faith against both Modernists and fanatics. He first of all, as is his custom, goes to the Bible. The healing miracles of Christ are examined one by one, and then the conclusion is drawn that Christ's miracles were meant to prove His deity and messiahship, and hence by that token mere human beings cannot be expected to duplicate them. He raised the dead. Why faith healer today pretends to perform such miracle? Even the people whom Christ healed and raised from the dead died afterwards every one of them, proving that "it is given unto men once to die, and after that the judgment." So it is a misinterpretation of Christ's teaching that leads people to think they can do everything that Christ did. Then our author examines the other miracles of the Bible, and shows that they were intended as credentials of the special divine commission of the apostles and evangelists to establish Christianity in the world, and after that special dispensation, was not necessary that the gift of miraculous healing should continue.

Dr. Gaebelein believes in praying for the sick. He estimates properly the therapeutic value of faith and prayer; but such supplications should always be qualified by submission to the divine will. No doubt some people are cured through prayer, but many others are not. If prayer could heal everybody, nobody would ever die. Even Mrs. Eddy had to pass on. So will every faith-healer eventually. Our author believes that God has created medicinal powers in the natural realm and providentially directed physicians to discover them. Dr. Gaebelein pays direct attention to the claims of some of the outstanding professional healers, like the Bosworth Brothers, Mrs. McPherson and Mrs. Crawford, and points out their mistakes. His book is a veritable thesaurus on the subject of divine healing.

ogy and Human Life. By Benjamin G. Gruenberg. Ginn and Company, Boston, New York, Chicago, Columbus, etc.

We have received from this well-known a number of valuable high-school and college text-books. They cannot all be carefully examined and reviewed at once. In Professor Gruenberg's book we have a valuable text. Without speculation (with a few exceptions to be noted later), it deals with real scientifically established facts. This is what we call real science. All of us want to know all we can about life. Take our author's discussion of living matter (Chapter V), it tells us about protoplasm, about the cell, the unit of life, its nucleus, its chemical composition, its storage power of mitotic division, and how by multiplication it builds up organic material. This chapter never goes beyond the facts to indulge in useless guesses as to "what might have happened billions of years ago" when life started through a chemico-physical process. Another chapter tells how wonderfully the soil of the earth is adapted to sustain various kinds of life. In more than one place the author distinguishes sharply between plant and animal life. There are excellent chapters dealing with the biology of health. Here is also packed much information and much good advice about the proper care of the body. In another part, "The Biology of Wealth," many instructive things are said about the economic importance of plants and animals and how to conserve and increase their value. Books like this one that stay by the facts of science are the kind of books that are needed as texts in our schools and colleges. And true science can be taught in this way without filling youthful minds with religious and philosophic doubt.

Now, we wish that we could give this book our full and hearty commendation. While it nowhere directly teaches evolution, and does not even mention the word in the text or cite it in the index, yet there is just enough hint of the theory to mar the book and cause just opposition to it. On page 4 is the picture of a fossil plant, and below it a note which says that the plant "lived a million years ago or more." On the next page is the picture of a fish which is said to have "lived between two and three million years ago." Cannot the author see that this is speculation, not science, or who can tell with any degree of certainty what took place so long ago. On pages 74 and 75 are the stereotyped genealogical trees of plant and animal life, intending to show that

all life evolved from one trunk. What queer, imaginary trees they are! No tree in all the world bears all these kinds of vegetation, while animals never grow on trees at all. Thus, in spite of all its other merits, the book is harmful because of these sly suggestions, which are adapted to catch the unwary.

Elements of General Science (new edition, wholly re-written). By Otis William Caldwell and William Lewis Eikenberry. Ginn and Company, Boston, New York, Chicago, etc. \$1.60.

Only words of commendation shall be bestowed upon this book. It is thoroughly good for its purpose—that of a book of general science for high-schoolers. It is also profitable for general readers who may wish to begin to study the elements of science. The authors tell many things in an engaging way about the air, water, the weather, bacteria, food, electricity, the sun, moon, planets, comets, stars, the soil of the earth, plants and animals. Everything that is taught has been verified by exact scientific methods. There is no speculation in the book. It is just the kind of a book that the high-school student may be taught without infringing on the religion of any one. The word evolution does not occur, nor is there any hint of it. Neither does the word creation occur. The authors deal strictly with things on the basis of physical science, and evidently have sense enough to know that physical science cannot solve the problem of origins. Christian people, in their churches and Sunday-schools and homes can take such a book, and from it teach religion, if they wish—that is, that nature is so wonderful that it speaks of God as the Creator and Wonderworker. People of other faiths can use it just as well.

On pages 439 and 440 the authors make a frank and true statement, and therefore it is right to say it to young people: "The plants and animals developed artificially by man could not persist long in their present form if they were removed from his care. A cornfield, if left uncultivated from year to year, would probably, even in the second year, be more conspicuous for its weeds than for its corn. Farm animals, if left to care for themselves, would doubtless, in most cases, soon cease to exist, or would rapidly change their habits and appearance. A poultry yard, if deserted by man, would soon be cleared of chickens by marauding animals, by disease or by starvation. . . . These conditions are well shown in neglected orchards and on aban-

doned farms, where cultivated plants are gradually giving way to native wild plants." There speak honest scientists.

Music in Work and Worship: A Discussion of Church Music as an Applied Art. By Edmund S. Lorenz. Fleming H. Revell Company, New York and Chicago. \$3.00.

As a companion volume to Dr. Lorenz's previous book, "Church Music," this volume is excellent. However, it has many merits of its own, and can be used either with or without its predecessor. The constituency to which it will especially appeal is students in theological seminaries, ministers in the active pastorate and musical workers in the churches. The author says "the evangelical churches of America," for which statement we are glad. There is no uncertain sound in the voice that speaks in this notable volume on worship in music. The author has written the work with the true motive—to promote "a deeper spirituality, a profounder sincerity and a greater efficiency in the use of music in the work of the churches."

The author discusses many timely and important subjects. Among them are the following: The need of an order of service, the psychology of an order of worship, free orders of service, the pipe organ and the organist, congregational singing, the church choir and special and incidental church music. No doubt there will be a wide demand for this useful book, and there ought to be.

Psychology and Self-Development. By Henry Eastman Bennet, Professor of Education in the College of William and Mary. Ginn and Company, Boston, New York, Chicago, Columbus, etc.

So far as we are able to judge, this is in many ways a good book. It is very informing and practical, and contains many suggestions that will stimulate the student to strenuous endeavor and the nobler habits of thought and life. It seldom enters the field of speculation, but stays quite closely by the facts that are known to science. If a student simply wants to know how to use his mental powers to the best advantage for this life in acquiring efficiency and upright character, the treatise will be most valuable to him.

And yet—we hope we are not hypercritical—we wonder whether the whole impact of the work will be of the highest service to the student, taking into consideration all his diversified powers of mind. Is not too much stress laid on the physiological basis? While the author fights shy of a direct reply to the ques-

tion as to what the mind is (pp. 5 and 2) as we agree he should, and admits the difference between matter and "mind-stuff" we feel in doubt whether students will be convinced by this book as a whole whether the mind is a real and distinct entity or not. Is there not a blurring of the difference between thought and the thinking subject, entity? There is no clear dualism taught in the book, although we admit gladly that there are many implications of it.

On page 231 the word "evolution" is used, and the subsequent paragraph seems to imply the acceptance of this improved hypothesis. The paragraph itself unconsciously disproves for how could those primitive savage impulses evolve by means of resident forces into such high ethical standards and practices of the civilized and Christianized peoples? Our author's treatment of the will is too slight and wavering. This outstanding and paramount functioning power of the human mind should have a major place in the system, and should not be shoved off to the end as a mere addendum or side-issue. Neither can we agree that "the whole mind active" is "the will." The mind is a unitary fact, as the author states elsewhere, and therefore in all its activities it functions as a whole. For the preservation and promotion of human well-being every teacher of psychology should insist upon the will as the purely self-determining power of the mind, connoting freedom and moral responsibility. Professor Bennett's treatment of "the mystic and the supernatural" is quite one-sided and inadequate. There is just as much danger of "fraud" in other departments of knowledge as in the domain of religion. At the top of page 268 is an excellent piece of advice. Did the author mean to subscribe to John 1:1? Is his reference on pages 269-270? We hope so.

* * *

Only Lost His Life

Dr. J. Campbell White tells the story of a rich man who was murdered a couple of years ago. The motive was robbery. The murderer supposed that just at that time the rich man had a large amount of money in his personal possession. A daily paper describing the case said: "Fortunately for the deceased, he had deposited the money the day before." All he lost was his life! And that is what many men are losing because they are absorbed in self-interests and follow no high vision.—*Christian Intelligencer*.

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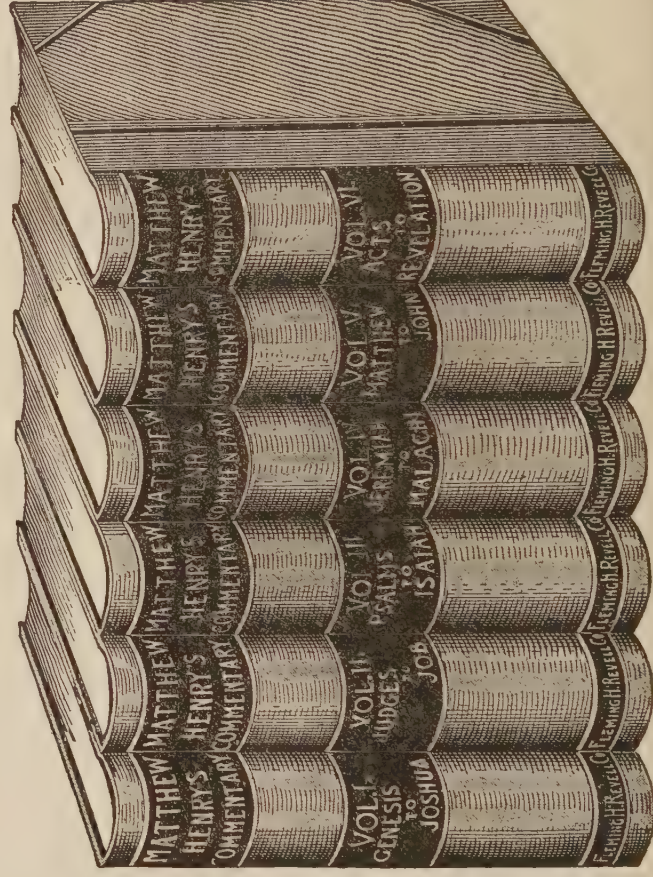
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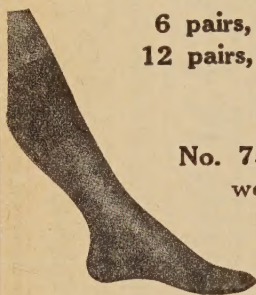
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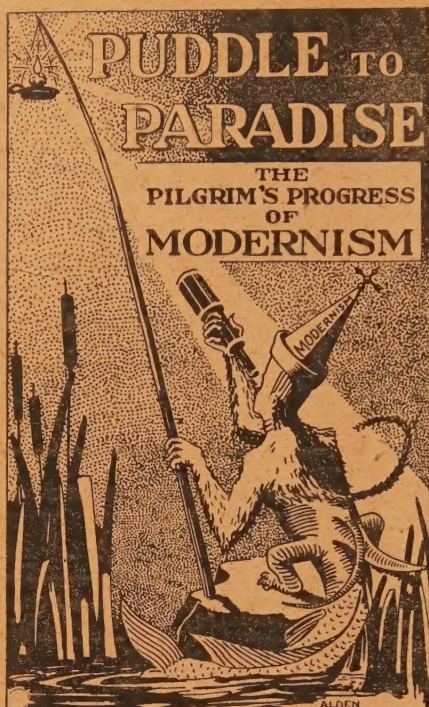
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